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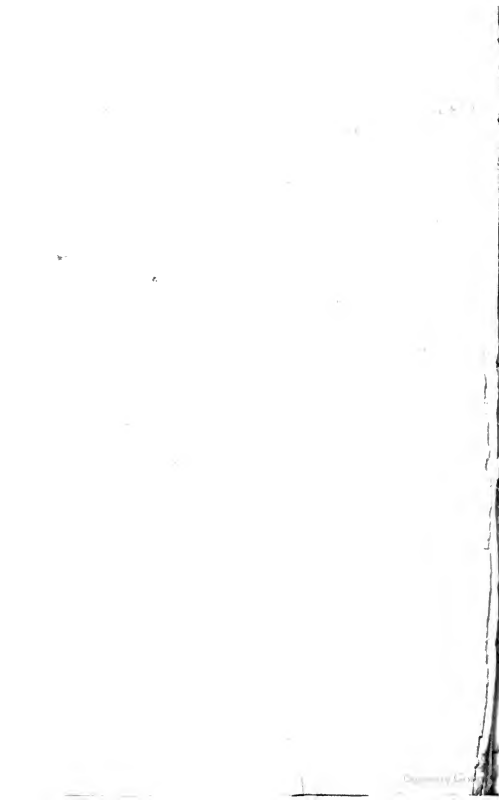
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TEN JĀTAKAS.





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Jātaka

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# TEN JĀTAKAS.

THE ORIGINAL PĀLI TEXT

WITH



A TRANSLATION

AND

NOTES.



BY

V. FAUSBØLL.

Viggo Michael

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To  
**Robert C. Childers Esq.,**

whose kind exhortations  
caused me to renew my Pāli studies,  
this book is inscribed  
as a token of esteem and affection

by  
**V. Fausbell.**





## PREFACE.

~~~~~

„The more I think of Buddha, the more I love him“, said the professed Christian Government Schoolmaster (Ceylon Friend 1837). I think many will agree with the Schoolmaster: Buddha may be wrong in his teleology, but in his morals he is certainly on a level with Christ, and even Barthélemy Saint-Hilaire cannot but admit „que, sauf le Christ tout seul, il n'est point, parmi les fondateurs de religion, de figure plus pure ni plus touchante que celle du Bouddha. Sa vie n'a point de tache“. (Le Bouddha et sa Religion, nouvelle édition, Introduction p. V). Look only at the beautiful tale that opens our Ten Jātakas and wherein a man's superiority is judged by his way of retaliating. When Confucius was asked: „What do you say concerning the principle that injury should be recompensed with kindness?“ the Master said: „With what then will you recompense kindness? Recompense injury with justice and recompense kindness with kindness“. (Legge, Chinese Classics Vol. 1 p. 152). But Christ said unto us: „Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you“ (St. Matthew, 5, 44). And now what does Buddha teach? Exactly the same as Christ: Of two kings one

## VIII

The Mallika-king overthrows the strong by strength,  
the soft by softness,  
the good he conquers by goodness,  
the wicked by wickedness;

but the other, the Baranasi-king,

By calmness he conquers anger,  
the wicked he conquers by goodness,  
he conquers the avaricious by charity,  
by truth the false-speaker;

and the latter is by Buddha deemed the greater. So I too say, the more I learn to know Buddha, the more I admire him, and the sooner all mankind shall have been made acquainted with his doctrines the better it will be, for he is certainly one of the heroes of humanity.

The different connections which our ten tales have with several other stories in that large material of folk-lore spread all over the world as a remainder of an age prior to the introduction of writing, the age of man's childhood, I leave to others to make out more fully, I shall myself here only point to a few similarities that I have happened to observe: With the 2d story can be compared „La Caille et le Faucon“ in „Les Avadânas par Stan. Julien“ 2, 83; the 3d story is substantially identical with „Le Lion et le Sanglier“ in „Les Avadânas“ 1, 97; in the 5th story is told how a yakkha had got permission from Vessavaṇa to eat all those who, on one sneezing, forgot to say „mayst thou live!“ compare with this Somadeva's K. S. S. 6, 28 v. 129—130; from the 6th story we learn that an elephant who has been cured by some carpenters, afterwards, of his own free will, serves them; this reminds us of the lion that follows Ivan

after being saved by him from the serpent; of the 7th story you will find an extract in Sp. Hardy's Manual p. 113; the 9th story must, I suppose, be referred to that cycle of Fairy Legends which, from one common stem, has, it seems, branched out into many differently named tales that have sometimes only a few traits in common, comp. „the golden town“ in Somadeva, „der goldene Vogel“ in Grimm, „Guldfuglen“ in Asbjørnsen, „Talande Fogeln“ in Bäckström, „Ungdoms-Landet“ in Hyltén Cavallius and Stephens etc.

As to the difference between the Singhalese (C) and the Burmese (B) Redaction of the Jataka-Book, I still hold the same opinion that I expressed in my „Five Jātakas“, and to show the correctness of this view I shall now give a survey of the principal different readings of both redactions in our ten Jātakas:

I. Sometimes, although not very often, the two redactions differ totally in the words:

| Page:  | C.           | B.           |
|--------|--------------|--------------|
| 1      | tiretvā      | virodetvā    |
| 2      | ñatvā        | sutvā        |
| 14     | siha         | samma        |
| 16     | gāhāpetva    | āhārāpetvā   |
| 21, 22 | sarado       | parato       |
| 51     | pesesi       | pāhesi       |
| 26     | siñcāpesuñ   | makkhāpesuñ  |
| 34     | dassenti     | karissanti   |
| 42     | asukhayamāno | parihāyamāno |
| 16     | desetvā      | dassetvā     |
| 21     | khādantu     | adantu       |
| 10     | tappenti     | kappenti     |
| 23, 29 | saggapadam   | saggapuram   |
| 24     | jīvikam      | jīvitam      |

2. They sometimes differ in the choice of tenses and moods:

| Page: | C.           | B.           |
|-------|--------------|--------------|
| 8     | kathesi      | katheti      |
| 10    | nadi         | naḍati       |
| 9     | khādissāmi   | khādāmi      |
| 20    | kappeti      | kappesi      |
| 15    | apāpessam    | pāpeyyam     |
| 43    | agghāpessasi | agghāpeyyāsi |
| 8     | āgacchanti   | āgacchantu   |
| 18    | pakāsetum    | pakāseto     |
| 42    | agghāpetvā   | agghapento   |

3. On the whole it seems that C retains older forms and expressions, whereas B replaces them by more modern, more common, or more regular ones:

| Page:      | C.              | B.                                                         |
|------------|-----------------|------------------------------------------------------------|
| 2, 27, 54  | kucchismim      | kucchimhi (p. 27 I ought to have adopted the reading of C) |
| 27         | parivāri        | parivāresi                                                 |
| 9          | āgañchi         | āgacchi                                                    |
| 33         | dadanti         | denti                                                      |
| 51         | gāhapesim       | gañhāpesim                                                 |
| 55         | gaccha          | gacchahi                                                   |
| 42         | pakkositvā      | pakkosapetvā                                               |
| 42         | ḍasāpetvā       | ḍaṃsāpetvā                                                 |
| 43, 54     | ḍasitvā         | ḍaṃsetvā, ḍaṃsāpetvā                                       |
| 44         | ḍasanto         | ḍaṃsento                                                   |
| 28, 29, 51 | kālakata        | kālaṃkata                                                  |
| 12         | imissā          | imissāya                                                   |
| 14         | ukkāra          | uccāra                                                     |
| 7, 50      | Himavantapadesa | Himavantappadesa                                           |
| 8, 12      | catuppada       | catuppāda                                                  |
| 5, 6       | Malliya         | Mallika                                                    |

Page :

|            |                      |                         |
|------------|----------------------|-------------------------|
| 39         | pavattati            | pavatteti               |
| 13         | anubandhimsu         | anubandhisum            |
| 28         | pahiṇimsu            | pahiṇisum               |
| 32         | āgamaṁsu             | āgamaṁsum               |
| 35         | āhaṁsu               | āhamsun                 |
| 24         | arogo                | arogo                   |
| 11, 15     | desanaṁ              | dhammadešanaṁ           |
| 33         | parupana             | pārumpāna               |
| 32         | pārupitvā            | pārumpetvā              |
| 32         | apārupitvā           | apārumpitvā             |
| 35         | pārupitvā            | pārumpitvā              |
| 16         | divasaṁ yeva         | divasaṁ ñeva            |
| 17         | saddhiṁ yeva         | saddhi ñeva             |
| 39         | tumhakaṁ yeva        | tumhakaṁ ñeva           |
| 48         | tesaṁ yeva           | tesaṁ ñeva              |
| 29, 44, 53 | ovāditvā             | ovāditvā                |
| 54         | paṭirūpaka           | paṭirūpaka              |
| 28         | thokathokaṁ          | thokaṁ thokaṁ           |
| 4          | jātigottakula        | jātigottakula           |
| 30         | Alinacittarājakumā-  | Alinacittaṁ rajakumāraṁ |
| 30         | Kosalarājanaṁ        | Kosalaṁ rājanaṁ         |
| 9          | nipannasigālaṁ       | nipannaṁ sigālaṁ        |
| 50, 53     | suvaṇṇavaṇṇamoro     | suvaṇṇavaṇṇo moro       |
| 8          | kaniṭṭhā cha bhātaro | cha kaniṭṭhabhātaro     |
| 9-10       | māressāmi            | māriśāmi                |
| 14         | saṁgāmessāmi         | saṁgāmissāmi            |
| 10         | sallakkhetvā         | sallakkhitvā            |
| 24         | bandhitvā            | bandhetvā               |

4. B sometimes adds and sometimes omits a few words. The additions seem on the whole to have the character of minor ameliorations of the style; of the omissions

some may have arisen from the carelessness of the copyist, but some also seem to be intentional. Additions: pp. 4 vā, 8 katham, 10 idam, 12, 16 pi, 14 sammatvam, 17 iti dve, 20 dhareyya va, 20 hi, vaṭṭati, tattha, 22 so, 24 ekaṁ, makkhitvā, 27 ca, 30 paccekabuddham vā, 32 āhaṁsu āhaṁsu, va, nn, 33 tā. 35 pappatamudhani thatvā, 36 pi, 37 vatvā, dve putte vijāyi, 42 te, dve, 43 asse, 46 hi, 49 tadā, 50 sntvā, 51 vegena, 52 ahosi, 54 [pa]ṭirūpako, 55 va. Omissions: 14 sarīraṁ, 34 nama, 36 tiṇāni, 38 pi 'ssā, evaṁ, 49 imaṁ, 50 me, 51 āha, pana, 52 vatvā.

5. In a few cases B seems to have preserved the true reading, or at any rate to have made a necessary correction where in the course of time, by the carelessness or stupidity of transcribers, an error had crept into the text; thus p. 3 itaro instead of itarasmim which, as far as I can see, can give no meaning, but seems to have been occasioned by the foregoing imasmim, likewise 4 te instead of tesam occasioned, as it seems, by the following sayam, 5 alikavadinaṁ instead of alikavadinim occasioned by the following musāvadinim, 15 pāpessati instead of pāpessasi, 18 imasmim vakkale instead of imasmim vakkalam, pavittam instead of pavittḥo, 37 gaṇḍhāhi instead of gaṇḍhāsi, 52 nibbattitvā instead of nibbattetvā, tvam instead of tam, 56 ānāpesi instead of ānāpesi(?), 8 āgacchantu instead of āgacchanti(?), 38 paṇāmeti instead of paṇāmati(?).

From all this I think it will appear that C is an older edition which in a few instances has been corrupted, and that B represents a later, corrected edition. I have therefore mainly followed the Singhalese Redaction and taken care not to adopt the readings of B except in cases where the



### XIII

readings of C could give no meaning, or at most a very bad one.

With regard to the use of long and short vowels I have not yet been able to make up my mind; it is much to be desired that some one should take up this question and give it a thorough sifting.

I have this time not translated the frame-work, but only what I consider the oldest part of the Jātaka, that is to say: the tales that Buddha has chosen out of the old Indian folk-lore and adapted to his instructional purposes. As the book now exists it is evidently a Commentary on the original Jātaka-Book, for at the beginning and at the end it is called Jātakass' Atthavaṇṇanā, and in the book itself often occurs a discrepancy between the Text and Commentary (Pāliyaṃ pana „na man taṃ agamissatīti“ likhitam, taṃ Aṭṭhakathāya n'atthi), but it is now very difficult to see what belongs to the commentary and what to the Jātaka-Book itself, the latter no longer existing separately, as far as I know.

To constitute the Text I have had, besides C and B mentioned in my Five Jātakas p. 1, two more MSS. procured for me from Ceylon through the kindness of Mr. Childers, one (C<sup>a</sup>) from the Buddhist priest Subhūti, the learned editor of Moggallāna's Abhidhānappadīpikā, the other (C<sup>b</sup>) from the late Buddhist priest Yātrāmullē Dhammārāma. I have also had an additional copy (C<sup>a2</sup>) of the Rajovāda-Jātaka in the handwriting of the latter.

Copenhagen May 3, 1872.

Formerly published:

**Dhammapadam.** Ex tribus codicibus hauniensibus palice edidit, latine vertit, excerptis ex commentario palico notisque illustravit V. Fausbøll. Hauniæ 1855. 4 Danish dollars.

**Five Jātakas,** containing a Fairy Tale, a Comical Story, and Three Fables. In the Original Pāli Text, with a Translation and Notes, by V. Fausbøll. Copenhagen 1861. 1 dollar 3 marks Danish.

**Two Jātakas.** The original Pāli Text, with an English Translation and Critical Notes. By V. Fausbøll. 1870. (From the Journal of the R. A. S.). 3 marks Danish.

**The Dasaratha-Jātaka,** being the Buddhist Story of King Rama. The Original Pāli Text with a Translation and Notes by V. Fausbøll. Copenhagen 1871. 4 marks Danish.

## CONTENTS.

|                                | Pages :      |
|--------------------------------|--------------|
| <u>Rajovāda-jātaka</u> .....   | 1. 57. 87.   |
| <u>Sigāla-jātaka</u> .....     | 6. 60. 91.   |
| <u>Sūkara-jātaka</u> .....     | 12. 63. 94.  |
| <u>Uruga-jātaka</u> .....      | 16. 65. 95.  |
| <u>Gagga-jātaka</u> .....      | 19. 67. 97.  |
| <u>Alinacitta-jātaka</u> ..... | 23. 69. 99.  |
| <u>Guna-jātaka</u> .....       | 32. 75. 102. |
| <u>Suhanu-jātaka</u> .....     | 41. 78. 103. |
| <u>Mora-jātaka</u> .....       | 45. 80. 104. |
| <u>Vinilaka-jātaka</u> .....   | 53. 85. 106. |
| <u>Notes</u> .....             | 87.          |

### Appendix :

|                                 |      |
|---------------------------------|------|
| <u>Rajovāda-jātaka</u> .....    | 107. |
| <u>Mahāmora-jātaka</u> .....    | 111. |
| <u>Errata</u> .....             | 122. |
| <u>Index and Glossary</u> ..... | 123. |

## II, 16, 1. RĀJOVĀDA-JĀTAKA.

„**D**alham dalhassa khipatīti<sup>a</sup>.“ Idam Satthā Jetavane viharanto rājavādam ārabha kathesi. So Tesakunajātake āvibhavissati. Ekasmim pana divase Kosalarājā ekam gatigatam<sup>b</sup> dubbinicchayam<sup>c</sup> aṭṭam vinicchinitvā<sup>d</sup> bhuttapātarāso allahattho va alamkataratham abhiruyha<sup>e</sup> Satthu santikam gantvā phullapadumasassirikesu pādesu Satthāram vanditvā ekamantam nislīdi. Atha nam Satthā etad avoca: „handa, kuto nu tvam, mahārāja, āgacchasi divādivassā“<sup>f</sup> ti. „Bhante, ajja ekam gatigatam<sup>g</sup> dubbinicchayam<sup>h</sup> aṭṭam vinicchinto okāsam labhitvā<sup>i</sup> idāni tam tīretvā<sup>j</sup> bhuñjitvā allahattho va tumhākam upaṭṭhānam āgato ’mhīti.“ Satthā: „mahārāja, dhammena samena aṭṭamvinicchayam<sup>k</sup> nāma kusalam, saggamaggo esa, anacchariyam kho pan’ etam yam tumhe mādisassa sabbaññussa<sup>l</sup> santikā ovādam labhamānā dhammena samena<sup>m</sup> aṭṭam vinicchineyyātha, etad eva acchariyam: pubbe rājāno asabbaññūnam<sup>n</sup> pi paṇḍitānam sutvā

<sup>a</sup> C khipatīti, B khippatīti. <sup>b</sup> B agatigatam. <sup>c</sup> B dubbhivinicchayam. <sup>d</sup> B suvinicchitvā. <sup>e</sup> B abhirūyha, C<sup>p</sup> C<sup>s</sup> abhiruyha. <sup>f</sup> B āgatiagatam. <sup>g</sup> C<sup>p</sup> C<sup>s</sup> dubbinicchayam. <sup>h</sup> B alabhitvā. <sup>i</sup> B virodetvā. <sup>j</sup> C<sup>p</sup> aṭṭavini-. <sup>k</sup> B sappaññussa buddhassa, C sabbaññūtassa. <sup>l</sup> B omits samena. <sup>m</sup> C<sup>p</sup> C<sup>s</sup> asabbaññūnam.

dhammena samena aṭṭaṃ vinicchinantā cattāri agatigamanāni vajjetvā dasaradhājamme akopetvā dhammena rajjaṃ kāretvā saggapadaṃ pūrayamānā agamaṃsū<sup>1</sup> 'ti vatvā tena yācito aṭṭaṃ āhari:

Atiṭṭe Bāraṇasiyaṃ Brahmadaṭṭe rajjaṃ kārente Bodhisatto tassa aggamaheṣiyā kucchismiṃ paṭisandhiṃ gahetvā laddhagabbhaparibhāro sotthinaṃ mātukucchimhā nik-khami. Nāmagahaṇadvase<sup>2</sup> pan' assa Brahmaḍattakumāro tv-eva<sup>3</sup> nāmaṃ akaṃsu. So anupubbena vayappatto soḷasa-vassakāle Takkaṣilaṃ<sup>4</sup> gantvā<sup>5</sup> sabbasippesu nipphattiṃ patvā pitu accayena rajje paṭiṭṭhāya dhammena samena<sup>6</sup> rajjaṃ kāresi. Chandaḍdivasena agantvā<sup>7</sup> vinicchayaṃ anusāsi. Tasmim evaṃ dhammena rajjaṃ kārente amaccāpi dhammen' eva vo-hāraṃ vinicchinimṃsu. Vohāresu dhammena vinicchayaṃānesu kūtattakāraka<sup>8</sup> nāma nāhesum<sup>9</sup>. Tesāṃ abhāvā aṭṭatthāya ra-jaṅgaṇe uparavo<sup>10</sup> pacchijji. Amaccā divasam pi vinicchayaṭṭhāne nisiditvā kañci<sup>11</sup> vinicchayaṭṭhāya āgacchantam<sup>12</sup> adisvā pakkamanti. Vinicchayaṭṭhānaṃ chaḍḍetabbabhāvaṃ<sup>13</sup> pāpuṇi. Bodhisatto cintesi: „mayi dhammena rajjaṃ kārente viniccha-yatṭhāya<sup>14</sup> āgacchantā nāma n' atthi, uparavo pacchijji, vinic-chayaṭṭhānaṃ chaḍḍetabbabhāvaṃ<sup>15</sup> pattaṃ, idāni mayā attano aguṇaṃ pariyesiṭum vaṭṭati<sup>16</sup>, 'ayaṃ nāma me aguṇo' ti<sup>17</sup> ṇatvā<sup>18</sup> taṃ pahāya guṇesu yeva vattissāmīti<sup>19</sup>. Tato paṭṭhāya „atthi nu kho me koci aguṇavādīti“ parigaṇhanto antovalāṇjakānaṃ antare kañci aguṇavādiṃ adisvā attano guṇakatham eva sutvā

<sup>1</sup> B kucchimhi. <sup>2</sup> B C -gahana-. <sup>3</sup> B -kumāro ti tveva.

<sup>4</sup> B takkaṣilāyaṃ, C takkaṣilaṃ. <sup>5</sup> B gantvā. <sup>6</sup> C C' āgantvā, C<sup>2</sup> anāgantvā. <sup>7</sup> C<sup>2</sup> B ku- <sup>8</sup> B ahesum, C hesum. <sup>9</sup> B uppaddavo. <sup>10</sup> B kiñci. <sup>11</sup> C<sup>2</sup> C' agacchantam. <sup>12</sup> B chaṭṭetabba-, C<sup>2</sup> C' chaḍḍetabba-. <sup>13</sup> B adds na. <sup>14</sup> B chaṭṭetabba-, C<sup>2</sup> chaḍḍetabba-. <sup>15</sup> B vaṭṭatīti. <sup>16</sup> C<sup>2</sup> C' add ca. <sup>17</sup> sutvā.

„ete mayham bhayenāpi agunam avatvā guṇam<sup>a</sup> eva vadey-  
yun“ ti bahivalaṇjanake parigaṇhanto tatrāpi adisvā antona-  
garam parigaṇhi, bahinagare catusu dvāresu dvāragāmake pari-  
gaṇhi. Tatrāpi kañci<sup>a</sup> agunavādim adisvā attano guṇakatham  
eva sutvā „janapadam parigaṇhi<sup>a</sup>sāmīti“ amacce rajjam pa-  
ticchāpetvā ratham āruya sārathim eva gahetvā aññatakave-  
sena<sup>a</sup> nagarā nikkhamitvā janapadam parigaṇhamāno yāva  
paccantabhūmim<sup>b</sup> gantvā kañci<sup>a</sup> agunavādim adisvā attano  
guṇakatham eva sutvā paccantasīmato mahāmaggena naga-  
rābhīmukho yeva nivatti. Tasmim pana kāle Malliko nāma  
Kosalarājāpi<sup>c</sup> dhammena rajjam kārento agunagavesako<sup>d</sup>  
huvā antovalañjakādisu<sup>e</sup> agunavādim adisvā attano guṇakatham  
eva sutvā janapadam parigaṇhanto tam padesaṃ agamāsi. Te  
ubho pi ekasmim ninne sakaṭamagge abhimukhā ahesuṃ. Ra-  
thassa ukkamanaṭṭhānaṃ n’ atthi. Atha<sup>f</sup> Mallikarañño<sup>g</sup> sārathi  
Bārāpasirañño<sup>h</sup> sārathim „tava ratham ukkamāpehīti“ āha. So  
pi „ambho<sup>i</sup> sārathi, tava ratham ukkamāpehi, imasmim rathe  
Bārāpasirajjasāmiko Brahmadattamahārājā nisinno“ ti āha.  
Itaro<sup>j</sup> pi „ambho<sup>i</sup> sārathi, imasmim rathe Kosalarajjasāmiko<sup>k</sup>  
Mallikamahārājā nisinno, tava ratham ukkamāpetvā ambā-  
kaṃ rañño<sup>l</sup> rathassa okāsaṃ dehīti“ āha. Bārāpasirañño<sup>m</sup>  
sārathi „ayam pi kira rājā yeva, kin nu kho kātabban“ ti  
cintento „atth’ esa upāyo<sup>n</sup>: vayan pucchitvā daharatarassa  
ratham ukkamāpetvā mahallakassa okāsaṃ dāpessāmīti“ san-

<sup>a</sup> C<sup>p</sup> C<sup>s</sup> guṇakathām. <sup>a</sup> B kiñci. <sup>a</sup> C aññataka-. <sup>b</sup> B  
pacchantam gāmaṃ. <sup>c</sup> B omits pi. <sup>d</sup> B agunakatham ve-  
sato, C agunavesako. <sup>e</sup> C antovalañjanakādisu, C<sup>p</sup> antova-  
lañjakādisu, B antovalañcakādisu. <sup>f</sup> C omits atha. <sup>g</sup> C -rañño.  
<sup>h</sup> C C<sup>p</sup> C<sup>s</sup> -rañño. <sup>j</sup> C C<sup>p</sup> C<sup>s</sup> itarasmim. <sup>i</sup> C amho. <sup>k</sup> C<sup>p</sup> C<sup>s</sup>  
kosala-. <sup>l</sup> C rañño. <sup>m</sup> C C<sup>p</sup> C<sup>s</sup> -rañño. <sup>n</sup> B adds ti.

niṭṭhānaṃ katvā taṃ sārathin<sup>n</sup> Kosalarañño<sup>n</sup> vayaṃ pucchitvā  
 parigaṇḥanto ubhinnaṃ pi samānavayabhāvaṃ ñatvā rajja-  
 parimāṇaṃ balaṃ dhaṇaṃ yasaṃ jātigottakulapadesaṃ<sup>o</sup> ti  
 sabbaṃ pucchitvā „ubho pi tiyojanasatikassa rajjassa sāmīno,  
 samānabaladhanayasajātigottakulapadesā“ ti ñatvā „silavanta-  
 tarassa“ okāsaṃ dassāmīti“ cintetvā so sārathi „tumbhakaṃ  
 rañño<sup>t</sup> silācāro kīdiso“ ti pucchi. So „ayaṃ ca ayaṃ ca am-  
 bhākaṃ rañño<sup>ṛ</sup> silācāro“ ti attano rañño<sup>r</sup> aguṇaṃ eva guṇato  
 pakāsento paṭhamam<sup>u</sup> gātham āha:

1. „Daḥhaṃ daḥhassa khipati<sup>v</sup>  
 Malliko mudunā mudunā,  
 sādhum pi sādhunā jēti  
 asādhum pi asādhunā.  
 Etādiso ayaṃ rājā,  
 maggā uyyāhi sārathitī.“

Tattha daḥhaṃ daḥhassa khipatīti yo daḥho hoti bala-  
 vadaḥhena pahārena<sup>t</sup> vā<sup>d</sup> vacanena vā jinitabbo tassa daḥham  
 eva pahāraṃ vā vacanaṃ vā khipati<sup>v</sup> evaṃ daḥho va hutvā  
 taṃ jinātīti dasseti, Malliko ti tassa rañño<sup>n</sup> nāmaṃ, m u -  
 dunā mudun ti mudupuggalaṃ sayam pi mudu hutvā mu-  
 dunā va upāyena jināti, sādhum pi sadunā jēti asādhum  
 pi asādhunā ti ye sādhu<sup>o</sup> sappurisā te<sup>x</sup> sayam pi sādhu  
 hutvā sādhunā va upāyena, ye pana asādhu<sup>o</sup> te<sup>x</sup> sayam pi  
 asādhu hutvā asādhunā va upāyena jinātīti dasseti; etādiso  
 a yaṃ rājā ti ayaṃ ambhākaṃ Kosalarājā silācārena<sup>o</sup> evarūpo,

<sup>n</sup> C kosalaramṇo, C<sup>o</sup> kosalaramṇo. <sup>o</sup> B jātigottani-. <sup>p</sup> B  
 silavantassa, C<sup>p</sup> silavanantarassa. <sup>ṛ</sup> C C<sup>p</sup> C<sup>o</sup> raṇṇo. <sup>v</sup> C C<sup>p</sup>  
 raṇṇo. <sup>v</sup> B khippati. <sup>t</sup> C<sup>p</sup> C<sup>o</sup> pahāreṇa. <sup>d</sup> C C<sup>p</sup> C<sup>o</sup> omīti vā.  
<sup>u</sup> C C<sup>p</sup> C<sup>o</sup> raṇṇo. <sup>v</sup> all the MSS. sādhu. <sup>x</sup> C C<sup>p</sup> C<sup>o</sup> tesam.  
<sup>o</sup> C<sup>p</sup> -cāreṇa.

maggā uyyāhi sārathīti attano ratham maggā ukkamāpetvā<sup>a</sup> uyyāhi uppathena yāhīti<sup>b</sup> ambhakaṃ rañño<sup>c</sup> maggaṃ dehīti vadati. Atha taṃ Bārāṇasirañño sārathi „ambho, kiṃ pana tayā attano rañño<sup>c</sup> guṇā kathitā“ ti vatvā „āmā“<sup>d</sup> ti vutte „yadi ete guṇā, aguṇa pana kīdisā“ ti vatvā „ete tāva aguṇā hontu, tumhākaṃ pana rañño<sup>d</sup> kīdisā guṇā“ ti vutte „tena hi suṇāhīti“ dutiyaṃ gātham āha:

2. „Akkodhena jine kodhaṃ,  
asādhun sādhunā jine,  
jine kadariyaṃ dānena  
saccena alikavādināṃ<sup>e</sup>.  
Etādiso ayaṃ rājā,  
maggā uyyāhi sārathīti.“

Tattha etādiso ti etehi akkodhena jine kodhaṃ-ti-ādivasena vuttehi guṇehi samannāgato ayaṃ hi kuddhaṃ pugalaṃ sayam akkodho hutvā akkodhena jināti, asādhun pana<sup>f</sup> sayam sādhu hutvā sādhunā, kadariyaṃ thaddhamacchariṃ sayam<sup>g</sup> dāyako hutva dānena, alikavādināṃ<sup>h</sup> musāvadiṃ sayam saccavādi<sup>i</sup> hutvā saccena jināti; maggā uyyāhīti samma sārathi māggato apagaccha evaṃvidhaslācāraguṇayuttasa<sup>j</sup> ambhakaṃ rañño<sup>k</sup> maggaṃ dehīti<sup>l</sup> ambhakaṃ rājā maggassa anucchaviko ti. Evaṃ vutte Mallikarājā<sup>m</sup> ca sārathi ca ubho pi rathā otaritvā asse mocetvā ratham apa-

<sup>a</sup> all the MSS. except C<sup>2</sup> ukkamāpetvā. <sup>b</sup> B yāhi. <sup>c</sup> C<sup>2</sup> rañño.

<sup>d</sup> C bārāṇasirañño. <sup>e</sup> C C<sup>2</sup> C<sup>3</sup> rañño. <sup>f</sup> C C<sup>2</sup> rañño.

<sup>g</sup> B alikavāṇaṃ, C<sup>2</sup> C<sup>3</sup> alikavādinīm. <sup>h</sup> C janaṃ. <sup>i</sup> C<sup>2</sup> C<sup>3</sup> omīti sayam. <sup>j</sup> C C<sup>2</sup> C<sup>3</sup> alikavādinīm. <sup>k</sup> C -vādiṃ, C<sup>2</sup> C<sup>3</sup> -vādi.

<sup>l</sup> C evaṃvidhaṃ-, B evaṃ vividatvaṃ-. <sup>m</sup> C<sup>2</sup> C<sup>3</sup> rañño.

<sup>n</sup> B dehi. <sup>o</sup> C C<sup>2</sup> C<sup>3</sup> malliya-.



netvā Bārāṇasīrañño<sup>a</sup> maggaṃ adamsu. Bārāṇasīrājā<sup>o</sup> Mallikarañño<sup>p</sup> nāma „idaṃ c' idaṃ ca kātuṃ vaṭṭatīti“ ovādaṃ datvā Bārāṇasīm gantvā dānādīni puñṇāni<sup>q</sup> katvā jīvitapariyosāne saggapadaṃ pūresi. Mallikarājāpi<sup>r</sup> tassa ovādaṃ gahetvā janapadaṃ pariggahetvā<sup>s</sup> attano aguṇavādiṃ<sup>t</sup> adievā va sakanagaraṃ gantvā<sup>u</sup> dānādīni puñṇāni<sup>v</sup> katvā<sup>w</sup> jīvitapariyosāne saggapadaṃ eva pūresi.

Satthā Kosalarājassa ovādadānatthāya imaṃ desanaṃ<sup>y</sup> aharitvā jātakam samodhānesi: „Tadā Mallikarañño<sup>o</sup> sārathi Moggallāno ahosi, rāja Ānando, Bārāṇasīrañño<sup>o</sup> sārathi Sāriputto ahosi<sup>z</sup>, rāja pana aham eva“<sup>ti</sup>. Rājovāda-jātakam.<sup>o</sup>

## II, 16, 2. SIGĀLA-JĀTAKA.

„**A**samekkhitakamman“<sup>a</sup> ti. Idam Satthā Kūṭāgārasālayaṃ viharanto Vesālī-vasikam nahāpitaputtam<sup>k</sup> arabbha kathesi. Tassa kira pitā rājūnam<sup>a</sup> rājorodhānam rājakumārānam<sup>b</sup> rājakumārīnaṃ ca massukaraṇakesasaṇṭhāpana-aṭṭhapadaaṭṭhapanādīni<sup>c</sup> sabbakiccāni karoti saddho pasanno tisaraṇagato samādinnaapañcasilo, antarantarena<sup>e</sup> Satthu dham-

<sup>a</sup> C bārāṇasīrañño, C<sup>p</sup> bārāṇasīrañño. <sup>o</sup> C C<sup>p</sup> bārāṇasi-  
<sup>p</sup> C malliyaramñño, C<sup>p</sup> malliyaramññoramññā, C<sup>r</sup> malliyaraññoramññā,  
<sup>q</sup> C C<sup>p</sup> puṇṇāni. <sup>r</sup> C C<sup>p</sup> C<sup>s</sup> malliya- <sup>s</sup> B pariggaṇetvā.  
<sup>t</sup> B C aguṇavādi. <sup>u</sup> B gantvā. <sup>v</sup> C C<sup>p</sup> C<sup>s</sup> puṇṇāni. <sup>w</sup> B  
 datvā. <sup>y</sup> B dhammadeśanaṃ. <sup>z</sup> C C<sup>p</sup> C<sup>s</sup> malliyaramñño.  
<sup>o</sup> C bārāṇasīrañño, C<sup>p</sup> bārāṇasīrañño, C<sup>r</sup> bārāṇasīrañño. <sup>o</sup> B  
 omits ahosi. <sup>o</sup> B adds paṭhamam. <sup>a</sup> B rājūnam. <sup>b</sup> C -kuma-  
 rānam. <sup>c</sup> B massukaraṇakesasaṇṭhāpanaattarūpaṭṭhānādāna. <sup>e</sup> B  
 antaraantarena, C<sup>s</sup> antarantarena.

nam suṇanto<sup>d</sup> kālaṃ vītināmeti. So ekadivasam rājanivesane kammam kātuṃ gacchanto attano puttam gabetvā gato. So tatha ekaṃ devaccharapaṭibhāgaṃ alaṃkatapaṭiyattam Licchavikumārikam<sup>e</sup> disvā kilesavasena paṭibaddhacitto<sup>f</sup> hutvā pitarā saddhim rājanivesanā nikkhamitvā „etaṃ kumārikam labhamāno jivissāmi, alabhamānassa me etth' eva<sup>g</sup> maraṇam<sup>h</sup>“ ti āhārūpacchedam<sup>i</sup> katvā mañcakaṃ parissajjivā nipajji. Atha nam pitā upasamkamitvā „tāta, avatthumhi chandarāgaṃ mā kari<sup>j</sup>, hīnajacco tvaṃ nahāpitaputto<sup>k</sup>, Licchavikumārikā khattiyadhītā jātisampannā, na sū tuyhaṃ anucchavikā, aññaṃ<sup>l</sup> te jātigottehi sadisakumārikam ānessāmīti“ āha. So pitu katham na gaṇhāti. Atha nam mātā bhātā bhagini<sup>m</sup> cullamātā<sup>n</sup> cullapitā<sup>o</sup> ti sabbe pi nātakā c' eva mittasuhajjā ca sannipatitvā saññāpentāpi<sup>p</sup> saññāpetum<sup>q</sup> nāsakkhimsu. So tath' eva sussesivā parisussitvā jivitakkhayaṃ pāpuṇi<sup>r</sup>. Ath' assa pitā sarīrakiccapetakiccāni katvā tanuttam gate soke „Sathhāram vandissāmīti“ bahum gandhamālavilepanam<sup>s</sup> gabetvā Mahāvanam gantvā<sup>t</sup> Sathhāram pūjetvā vanditvā ekamantaṃ nisinno. „Kin nu kho, upasaka, imani divasani na dissasīti“<sup>u</sup> vutte tam attham ārocesi. Sathhā „na kho, upāsaka, idān'eva tava putto avatthusmim<sup>v</sup> chandaragaṃ uppādetvā vināsam pāpuṇi, pubbe pi patto yevā“<sup>w</sup> ti vatvā tena yācito atītaṃ āhari:

Attite Bāraṇasiyam Brahmadatte raḍḍham karente Bodhisatto Himavanta-padese<sup>x</sup> sihayoniyam nibhatti. Tassa

<sup>d</sup> B C suṇanto. <sup>e</sup> B licchavikumāri. <sup>f</sup> B paṭibandha-. <sup>g</sup> B etteva. <sup>h</sup> C maraṇam. <sup>i</sup> B āhārūpacchedakam, C āhārūpacchedam, C<sup>p</sup> āhārūpacchedam. <sup>j</sup> C C<sup>p</sup> kari. <sup>k</sup> B hnāpita-. <sup>l</sup> B aññaṃ, C amñam. <sup>m</sup> B bhagini, C<sup>p</sup> C<sup>s</sup> bhagini. <sup>n</sup> B dhūla-. <sup>o</sup> B cūla-. <sup>p</sup> B saññāpentovī, C C<sup>p</sup> C<sup>s</sup> saññāpentāpi. <sup>q</sup> C C<sup>p</sup> C<sup>s</sup> saññāpetum. <sup>r</sup> C pāpuṇi. <sup>s</sup> C gandhavilepanam. <sup>t</sup> B gantvā. <sup>u</sup> B C dissatīti. <sup>v</sup> B avattumhi. <sup>w</sup> B -ppadese.

kaniṭṭhā cha bhātaro<sup>9</sup> ekā ca bhagini<sup>2</sup> ahosi. Sabbe pi Kañcanaguhāyaṃ vasanti. Tassā pana guhāya avidūre Rajatapabbate ekā Phalikaguhā atthi. Tatth' eko sigālo vasati. Aparabhāge sihānaṃ mātāpitāro kālam akāmsu. Te bhaginīṃ sihapotikāṃ Kañcanaguhāyaṃ ṭhapetvā gocarāya nikkhamitvā<sup>a</sup> marissaṃ aharitvā tassā denti. So sigālo taṃ sihapotikāṃ disvā paṭibaddhacitto<sup>b</sup> ahosi. Tassā<sup>a</sup> pana mātāpitunnāṃ dharmānakāle okasaṃ na lattha<sup>b</sup>. So sattannam pi tesāṃ gocarāya pakkantakale Phalikaguhāya<sup>c</sup> otarivā Kañcanaguhadvāraṃ gantvā<sup>d</sup> sihapotikāya purato lokāmisapaṭisaṃyuttaṃ evarūpaṃ rahassakathaṃ<sup>e</sup> kathesi<sup>f</sup>: „sihapotike, aham pi catuppado<sup>g</sup> tvam<sup>h</sup> pi catuppada<sup>g</sup>, tvam me pajāpati<sup>i</sup> hohi<sup>j</sup> ahaṃ<sup>k</sup> te pati bhavissāmi, te mayā samaggā sammodamānā vasissāma, tvam lto paṭṭhāya maṃ kilesavasena saṃgaṇhāhiti.“ Sā tassa vacanaṃ sutvā cintesi: „ayaṃ sigālo catuppadānaṃ<sup>l</sup> antarehino patikuṭṭho caṇḍālasadiso, mayā uttamarājakulasammata, esa kho mayā ca saddhiṃ asabbhaṃ ananucchavikaṃ<sup>m</sup> katheti, ahaṃ evarūpaṃ<sup>n</sup> kathaṃ sutvā jivitena kiṃ karissāmi, nāsavātaṃ sannirumbhitvā<sup>d</sup> marissāmiti“. Ath' assā etad ahosi: „mayhaṃ evaṃ eva maraṇaṃ ayuttaṃ, bhātikā tava me āgacchanti<sup>o</sup>, tesāṃ kathetvā marissāmiti.“ Sigālo pi tassā santikā paṭivacanaṃ alabhitva „na idāni<sup>p</sup> esā mayi sambajjhatitī<sup>q</sup>“<sup>d</sup> domanāssappatto Phalikaguhāṃ<sup>r</sup> pavisitvā nipajji<sup>s</sup>. Ath'

<sup>9</sup> B tassa cha kaniṭṭhabhātaro.    <sup>2</sup> B C<sup>p</sup> C<sup>s</sup> bhagini.    <sup>a</sup> B pakkamitvā.    <sup>b</sup> B paṭibandha.    <sup>c</sup> B tassa.    <sup>d</sup> B nāladdhaṃ, C<sup>p</sup> C<sup>s</sup> na alattha.    <sup>e</sup> B -guhāyaṃ.    <sup>f</sup> B gantvā.    <sup>g</sup> C<sup>p</sup> C<sup>s</sup> rahassamkathaṃ.    <sup>h</sup> B katheti.    <sup>i</sup> B catuppādo.    <sup>h</sup> B tvam.    <sup>i</sup> C pajāpati.    <sup>j</sup> B hoti, C hoha.    <sup>k</sup> B ahaṃ.    <sup>l</sup> B catuppādānaṃ.    <sup>m</sup> B adds kathaṃ.    <sup>n</sup> C<sup>p</sup> C<sup>s</sup> evamrūpaṃ.    <sup>d</sup> B sannirujhitvā.    <sup>o</sup> B āgacchantu.    <sup>p</sup> B C<sup>p</sup> C<sup>s</sup> na dāni.    <sup>q</sup> B samijjhatitī.    <sup>r</sup> B -guhāyaṃ.    <sup>s</sup> B nippajjati.

eko sihapotako mahisavāraṇādisu<sup>1</sup> aññataram<sup>2</sup> vadhitvā maṁsam khāditvā bhaginiyā bhāgaṁ āharitvā „amma, maṁsam khā-  
dassu“<sup>3</sup> ti āha. „Bhātika, nāhaṁ maṁsam khādisāmi“, maris-  
sāmīti.“ „Kimkāraṇā“<sup>4</sup> ti. Sā taṁ pavattim ācikkhi „idāni  
kahaṁ so sigalo“<sup>5</sup> ti ca vutte Phalikaguhāyaṁ nipannasigālaṁ<sup>6</sup>  
„ākāse nipanno“<sup>7</sup> ti maññamānā<sup>8</sup> „bhātika, kim na passasi“, eso  
Rajatapabbate ākāse nipanno“<sup>9</sup> ti<sup>10</sup>. Sihapotako tassa Phalika-  
guhāyaṁ<sup>11</sup> nipannabhāvaṁ ajānanto „ākāse nipanno“ ti saññi<sup>12</sup>  
hutvā „māressāmi“<sup>13</sup> nan“<sup>14</sup> ti sihavegena pakkhanditvā Phalikaguhaṁ  
hadayen’ eva pahari. So hadayena phalitena<sup>15</sup> tath’ eva jīvi-  
takkhayaṁ patvā pabbatapāde pati. Athāparo āgañchi<sup>16</sup>. Sā  
tassa pi tath’ eva kathesi. So pi tath’ eva katvā jīvita-  
khayaṁ patvā pabbatapāde pati. Evaṁ chasu pi bhātikesu  
matesu sabbapacchā Bodhisatto āgañchi<sup>17</sup>. Sā tassa pi<sup>18</sup> taṁ  
kāraṇaṁ ārocetvā „idāni so kubī“<sup>19</sup> ti vutte „eso Rajata-  
pabbatamatthake“<sup>20</sup> ākāse nipanno“<sup>21</sup> ti āha. Bodhisatto<sup>22</sup> cintesi:  
„sigālānaṁ ākāse patitthā nāma n’atthi, Phalikaguhāya<sup>23</sup> nipa-  
nako<sup>24</sup> bhaviṣṣatīti“<sup>25</sup> so pabbatapādaṁ otaritvā cha bhātike mate  
disvā „ime attano bālatāya parigaṇḥanapaññāya<sup>26</sup> abbāvena  
Phalikagubabhāvaṁ ajānitvā hadayena paharitvā matā bhavis-  
santi, asamekkhitaatitūritaṁ karontānaṁ kammaṁ nāma eva-  
rūpaṁ hotīti“<sup>27</sup> natvā<sup>28</sup> paṭhamam gātham āha:

<sup>1</sup> B -nādisu.    <sup>2</sup> C C<sup>p</sup> C<sup>s</sup> añña-.    <sup>3</sup> B khādāmi.    <sup>4</sup> B ni-  
pannam sigālaṁ.    <sup>5</sup> C C<sup>p</sup> C<sup>s</sup> maññamānā.    <sup>6</sup> B kim pana  
na passasi, C kim panassasi.    <sup>7</sup> C omits ti.    <sup>8</sup> C<sup>p</sup> C<sup>s</sup> -guhāya.  
<sup>9</sup> C C<sup>p</sup> C<sup>s</sup> samñi, B saññi.    <sup>10</sup> B māressāmi.    <sup>11</sup> C<sup>p</sup> phalitena  
<sup>12</sup> B āgacchi, C and C<sup>p</sup> have corrected āgacchi to āgañchi.  
<sup>13</sup> B āgacchi, C has corrected āgacchi to āgañchi.    <sup>14</sup> C<sup>p</sup> C<sup>s</sup>  
omit pi.    <sup>15</sup> C<sup>p</sup> C<sup>s</sup> -matthate.    <sup>16</sup> C<sup>p</sup> C<sup>s</sup> add evaṁ.    <sup>17</sup> B -gu-  
hāyaṁ.    <sup>18</sup> B adds ca.    <sup>19</sup> C C<sup>p</sup> C<sup>s</sup> -paññāya, B -saññāya.  
<sup>20</sup> B vatvā.

## 1. „Asamekkhitakammantaṃ

turitābhinipātinaṃ

sāni<sup>m</sup> kammāni tappenti<sup>n</sup>uṇhaṃ v' ajjhohitaṃ mukhe<sup>n</sup> ti.

Tattha asamekkhitakammantaṃ turitābhinipātinaṃ ti yo puggalo yaṃ<sup>o</sup> kammaṃ kātṇkāmo hoti tattha dosaṃ asamekkhitvā anupadhāretvā turito hutvā vegen' eva taṃ kammaṃ kātuṃ abhinipatati pakkhandati paṭipajjati taṃ asamekkhitakammantaṃ turitābhinipātinaṃ tāni evaṃ katāni sāni kammāni tappenti<sup>p</sup> socenti<sup>q</sup> kilamenti, yathā kiṃ? uṇhaṃ v' ajjhohitaṃ mukhe<sup>r</sup> yathā bhuñjantena<sup>r</sup> „idaṃ sitaṃ<sup>r</sup> uṇhaṃ<sup>r</sup> ti anupadhāretvā uṇhaṃ ajjhoharaṇiyaṃ<sup>n</sup> mukhe ajjhohitaṃ ṭhapitaṃ mukhaṃ pi kaṇṭhaṃ pi kucchim pi dahati soceti kilameṭi evaṃ tathārūpaṃ puggalaṃ tāni kammāni tappenti<sup>r</sup>. Iti so siho imaṃ gāthaṃ vatvā „mama bhātikā anupāyakusala<sup>y</sup> 'sigālaṃ māressāma<sup>r</sup> ' ti ativegena pakkhanditvā sayam<sup>a</sup> mata, ahaṃ pana evaṃ akatvā sigālassa Phalikaguhayaṃ nipannass' eva hadayaṃ phālessāmiti<sup>q</sup> so sigālassa ārohana-orohanamaggaṃ sallakkhetvā<sup>o</sup> tadabhimukho hutvā tikkhattuṃ sihanādaṃ nadi<sup>a</sup>. Paṭhaviyā<sup>b</sup> saddhim akāsaṃ ekaninnādaṃ ahoṣi. Sigālassa Phalikaguhāya<sup>c</sup> nipannakass' eva<sup>d</sup> bhittatasitassa hadayaṃ phali<sup>a</sup>. So tatth' eva jīvitakkhayaṃ pāpuṇi. Sathā „evaṃ so sigālo sihanādaṃ sutvā jīvitakkhayaṃ patto<sup>n</sup> ti vatvā abhisambuddho hutvā dutiyaṃ gāthaṃ āha:

<sup>m</sup> B tāni. <sup>n</sup> B kappenti. <sup>o</sup> C omits yaṃ. <sup>p</sup> B kappenti.  
<sup>q</sup> B socatani, C socaneti. <sup>r</sup> B adds ti. <sup>s</sup> B bhuñjante. <sup>t</sup> B  
 adis idaṃ. <sup>u</sup> B ajjhoharaṇaṃ, C ajjhoharaniyaṃ. <sup>v</sup> B adds  
 tappeti. <sup>w</sup> B kappenti. <sup>x</sup> B -kusalatāya. <sup>y</sup> B māressāmi.  
<sup>a</sup> B sayam pi. <sup>b</sup> B sallakkhitvā. <sup>c</sup> B nadati. <sup>d</sup> B pathaviyā.  
<sup>e</sup> B balikaguhāyaṃ, C<sup>p</sup> phalikaguhā. <sup>f</sup> C<sup>p</sup> C<sup>n</sup> nipannasseva,  
 B nippannasseva. <sup>g</sup> C<sup>p</sup> phali.

2. „Siho ca sihanādena  
daddaram abhinādayi<sup>f</sup>,  
sutvā sīhassa nigghosam  
sigālo daddare vasam  
bhīto santāsam āpādi,  
hadayañ c' assa apphalīti.“

Tattha siho ti cattāro sīhā: tiṇasiho paṇḍusiho kālasiho<sup>g</sup> su-  
rattahatthapādo kesarasiho ti, tesu kesarasiho idha adhippeto,  
daddaram abhinādayīti tena asanisatasaddabheravatarena<sup>h</sup>  
sihanādena tam Rajatapabbhatam abhinādayi ekanādam<sup>i</sup> akāsi,  
daddare vasam ti phalikamissake Rajatapabbhate vasanto,  
bhīto santāsam āpādīti maraṇabhayena bhīto cittutrāsam  
āpādi<sup>j</sup>, hadayañ cassa apphalīti tena c' assa bhayena  
hadayam phalitam. Evañ siho sigālam<sup>k</sup> jīvitakkhayam pā-  
petvā bhātare ekasmiṃ ṭhane paṭicchadetvā tesam matabhāvaṃ  
bhaginiyā ācikkhitvā tam samassāsetvā yāvajjvam Kañcana-  
guhāya<sup>l</sup> vasitva yathākammaṃ gato.

Satthā imam desanam<sup>m</sup> āharitvā saccāni pakāsetvā jātakam  
samodhānesi: (Saccapariyosāne upāsako sotāpattiphale paṭi-  
ṭṭhahi) „Tadā sigālo nahāpitaputto ahosi, sīhapotikā Licchaviku-  
marikā, cha<sup>n</sup> kañiṭṭhabhātaro<sup>o</sup> aññatarattherā<sup>p</sup> abesum, jeṭṭha-  
bhātikasiho<sup>q</sup> pana aham evā“<sup>r</sup> ti. Sigāla-jātakam.

<sup>f</sup> B abhinidayi. <sup>g</sup> omits kālasiho, C<sup>p</sup> C<sup>s</sup> have corrected kā-  
lasiho to kālasiho. <sup>h</sup> C<sup>p</sup> C<sup>s</sup> -tarena. <sup>i</sup> B ekaninnādam. <sup>j</sup> C  
āpādi, B apādi. <sup>k</sup> B sigālassa. <sup>l</sup> B -guhāyam, C<sup>p</sup> has cor-  
rected -guhāyam to -guhāya. <sup>m</sup> B dhammadesanam.  
<sup>n</sup> C<sup>p</sup> C<sup>s</sup> omit cha. <sup>o</sup> C<sup>p</sup> C<sup>s</sup> kañiṭṭhabhātaro. <sup>p</sup> C C<sup>p</sup> C<sup>s</sup>  
aññatara-. <sup>q</sup> B jeṭṭhakabhā-.

## II, 16, 3. SŪKARA-JĀTAKA.

„Catuppado<sup>r</sup> aham sammā“<sup>‘</sup> ti. Idam Satthā Jetavane viharanto aññataram mahallakattheram ārabbhā kathesi. Ekasmiṃ hi divase rattiṃ<sup>‘</sup> dhammasavane vattamāne Satthari gandhakuṭṭidvāre<sup>“</sup> maṇisopānaphalake<sup>“</sup> ṭhatvā bbikkhu-saṅghassa Sugatovādam datvā gandhakuṭṭim<sup>“</sup> pavitthe dhammasenāpati Satthāram vanditvā attano parivenaṃ<sup>“</sup> agamāsi<sup>“</sup>. Mahāmoggallāno<sup>“</sup> parivenaṃ<sup>“</sup> eva gantvā muhuttam vissamitvā<sup>“</sup> therassa santikaṃ āgantvā<sup>“</sup> paṇhaṃ pucchi. Pucchita-pucchitaṃ dhammasenāpati gaganatale<sup>“</sup> candam<sup>“</sup> utthāpento<sup>“</sup> viya vissajjetvā<sup>“</sup> pākāṭam akāsi. Catasso pi parisā dhammaṃ suṇamānā<sup>‘</sup> nisīdimsu. Tatr’ eko mahallakatthero cintesi: „sac’ aham imissā<sup>“</sup> parisāya majjhe Sāriputtaṃ ālulento<sup>“</sup> paṇhaṃ pucchissāmi ayaṃ me parisā ‘bahussuto ayaṃ’ ti ṇatvā sakkā-rasammānam<sup>“</sup> karissatīti<sup>“</sup> parisantarā utthāya theram upasaṃkamitvā ekamantaṃ ṭhatvā<sup>‘</sup> „āvuso Sāriputta, mayam pi taṃ ekaṃ paṇhaṃ pucchāma, ambhākam<sup>‘</sup> pi okāsaṃ karoḥi, dehi me vinicchayaṃ āvedhikāye<sup>“</sup> vā nibbedhikāye<sup>‘</sup> vā niggāhe vā paṭiggāhe vā visese vā paṭivisese vā“ ti āha. Thero taṃ<sup>“</sup> oloketvā „ayaṃ mahallako icchācāre ṭhito tuccho na kiñci jānātīti“ tena saddhiṃ akathetvā va lajjamāno vijaniṃ ṭhapetvā

<sup>r</sup> B catuppādo.    <sup>‘</sup> C C<sup>p</sup> C<sup>s</sup> aññataram.    <sup>‘</sup> B ratti.    <sup>“</sup> B -kuṭṭi-.    <sup>“</sup> C mani-, B maṇisopāṇa-.    <sup>“</sup> B -kuṭṭi, C -kuṭṭim.    <sup>“</sup> C C<sup>p</sup> C<sup>s</sup> parivenaṃ.    <sup>“</sup> B āgamāsi.    <sup>“</sup> B adds pi.    <sup>“</sup> B visametvā vasametvā.    <sup>“</sup> B gantvā.    <sup>“</sup> B gagaṇa-.    <sup>“</sup> B puṇṇacanta.    <sup>“</sup> B upaṭhāpento.    <sup>“</sup> C visajjetvā.    <sup>‘</sup> B sunamānā, C<sup>p</sup> C<sup>s</sup> sunamānā.    <sup>“</sup> B imissāya.    <sup>“</sup> B ālulento, C ālulento.    <sup>‘</sup> B ṭhapetvā.    <sup>‘</sup> B ambhākam.    <sup>“</sup> B āveṭhikāya, C<sup>s</sup> āveṭhikāye.    <sup>‘</sup> B nippaṭhikāya, C<sup>s</sup> nibbepthikāye.    <sup>“</sup> B omits taṃ.

āsanā otaritvā parivenam<sup>n</sup> agamāsi<sup>o</sup>. Moggallānatthero pi at-  
tano parivenam<sup>p</sup> eva agamāsi. Manussā utthāya „gaṇhath’  
etaṃ duṭṭhamahallakam, madhuradhammasavanam no sotum  
na adasīti<sup>q</sup>“ anubandhim<sup>r</sup>su”. So palāyanto viharapaccante  
bhinnapadarāya<sup>s</sup> vacca<sup>t</sup>kuṭiyā patitvā gūthamakkhito utthāsi.  
Manussā tam disvā vip<sup>u</sup>paṭisārino hutvā Satthu santikam aga-  
mam<sup>u</sup>su. Satthā te disvā „kim, upāsakā, avelāya āgatā atthā<sup>v</sup>“  
’ti pucchi. Manussā tam<sup>u</sup> attham ārocesum. Satthā „na kho,  
upāsakā, idān’ ev’ esa mahallako ubb<sup>w</sup>illāpito hutvā attano  
balaṃ ajānitvā mahābalehi saddhim payojetvā gūthamakkhito  
jato, pubbe p’ esa ubb<sup>w</sup>illāpito hutvā attano balaṃ ajānitvā  
mahābalehi saddhim payojetvā gūthamakkhito aho<sup>x</sup>sīti“ vatvā  
tehi yācito attitaṃ āhari:

Atite Bārāṇasīyam Brahmada<sup>y</sup>tte rajjam kārente  
Bodhisatto siho hutvā Himavanta<sup>y</sup>padese pabbataguhāya<sup>v</sup>  
vasam kappesi. Tassāvidūre ekam saram nissāya bahusūkarā  
nivāsam kappesum. Tam eva saram nissāya tāpasāpi paṇṇa-  
sālasu<sup>x</sup> vasam kappesum. Ath’ ekadivasam siho mahisavāra-  
ṇādisu<sup>y</sup> aññataram<sup>z</sup> vadhitvā yāvadattham mam<sup>u</sup>saṃ khādītva  
tam saram otaritvā paṇīyam<sup>u</sup> pivitvā<sup>o</sup> uttari. Tasmim khaṇe  
eko thullasūkaro tam saram nissāya gocaram gaṇhāti<sup>a</sup>. Siho  
tam disvā „aññam<sup>b</sup> ekadivasam imaṃ khādissāmi<sup>c</sup>, mam kho  
pana disvā puna nāgaccheyya<sup>d</sup>“ ’ti tassa anāgamanabhayena<sup>e</sup>  
sarato uttaritvā ekena passena gantum ārabhi. Sūkaro olo-

<sup>n</sup> C C<sup>p</sup> C<sup>e</sup> parivenam. <sup>o</sup> B pavisi. <sup>p</sup> C C<sup>p</sup> C<sup>e</sup> parivenam. <sup>q</sup> B  
nadasīti. <sup>r</sup> B anubandhisum. <sup>s</sup> C bhinnapadarā. <sup>t</sup> B āgatatta.  
<sup>u</sup> C nam. <sup>w</sup> B uppilāpito. <sup>v</sup> B pappataguhāyam. <sup>x</sup> B -sālesu.  
<sup>y</sup> B mahisavāranādisu. <sup>z</sup> C C<sup>p</sup> C<sup>e</sup> aññataram. <sup>u</sup> B paṇīyam,  
C<sup>e</sup> paṇīyam. <sup>o</sup> B pavisitvā. <sup>a</sup> B gaṇhati. <sup>b</sup> C C<sup>p</sup> C<sup>e</sup> am-  
nam. <sup>c</sup> B khādissāmiti. <sup>d</sup> B na āgaccheyya. <sup>e</sup> B anāga-  
tabhayena.



ketvā „esa mam disvā mama bhayena upagantum asakkonto bhayena palāyati, ajja mayā iminā sihena saddhim payojetum vattatiti“<sup>f</sup> sisam ukkhipitvā tam yuddhatthāya avhayanto<sup>g</sup> patha-  
mam<sup>h</sup> gātham āha :

1. „Catuppado aham, samma,  
tvam<sup>i</sup> pi, samma, catuppado;  
ehi, siha<sup>j</sup>, nivattassu<sup>k</sup>,  
kin nu bhito palāyasiti“<sup>l</sup>.

Sīho tassa katham sutvā „samma sūkara, ajja amhākam tayā saddhim saṅgāmo n'atthi, ito pana sattame divase imasmim yeva thāne saṅgāmo hotū“<sup>m</sup> 'ti vatvā pakkāmi. Sūkaro „si-  
hena“ saddhim saṅgāmessāmiti<sup>n</sup>“ tuṭṭhapahaṭṭho tam<sup>p</sup> pavat-  
tiṃ nātakanam ārocesi. Te tassa katham sutvā bhittasati<sup>o</sup>  
„idāni tvaṃ sabbe pi amhe nāsessasi, attano balaṃ ajānitvā  
sihena saddhim saṅgāmanā kātukāmo<sup>q</sup> si, sīho āgantvā sabbe  
pi amhe jīvitakkhayaṃ pāpessati, sāhasikakammam mā karitī“  
āhaṃsu. So bhittasato „idāni kiṃ karomiti“ pucchi. Sūkaro<sup>r</sup>  
„etesam tapasānam ukkārabhūmim<sup>s</sup> gantvā<sup>t</sup> pūṭigūthe sattadiva-  
sāni sarīraṃ vattetvā<sup>u</sup> sarīraṃ<sup>v</sup> sukkhāpetvā<sup>w</sup> sattame divase  
sarīraṃ ussāvabindūhi temetvā sihassa āgamanato<sup>x</sup> purimataram  
āgantvā<sup>y</sup> vāṭayogaṃ natvā uparivāte tiṭṭha<sup>z</sup>, sucijātiko sīho

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<sup>f</sup> C C<sup>p</sup> C<sup>r</sup> vaddhatiti. <sup>g</sup> B avhayanto. <sup>h</sup> B pathamam.  
<sup>i</sup> B tvaṃ. <sup>j</sup> B samma. <sup>k</sup> B nitttassu, C nivattissu. <sup>l</sup> B pa-  
layattiti. <sup>m</sup> B C<sup>p</sup> C<sup>r</sup> hotu. <sup>n</sup> B pītena. <sup>o</sup> B saṅgāmissā-  
miti, C<sup>p</sup> C<sup>r</sup> saṅgāmessāmiti. <sup>p</sup> B C omit tam. <sup>q</sup> B samka-  
mamkātukāme, C saṅgāmo kātukāmo, C<sup>p</sup> C<sup>r</sup> saṅgāmetukāmo.  
<sup>r</sup> B adds samma tvaṃ. <sup>s</sup> B uccārabhūmiyam. <sup>t</sup> B gantvā.  
<sup>u</sup> C C<sup>p</sup> C<sup>r</sup> vaddhetvā, B vattetvā. <sup>v</sup> B omits sarīraṃ. <sup>w</sup> C suk-  
khāpetvā. <sup>x</sup> B āgamato. <sup>y</sup> B gantvā. <sup>z</sup> B tiṭṭhāhi. <sup>aa</sup> B tam.

tava<sup>a</sup> sariragandham<sup>a</sup> ghāyitvā tuyham jayam datvā gamissatī<sup>a</sup> ahamēu. So tathā katvā sattame divase tattha aññāsī. Siho tassa sariragandham ghāyitvā gūthamakkhitabhāvaṃ ñatvā „samma sūkara, suṇḍaro te lesa cintito, sace tvam<sup>b</sup> gūthamakkhito nābhavissa<sup>c</sup> idh' eva tam<sup>d</sup> jīvitakkhayaṃ apāpessaṃ<sup>e</sup>, idāni pana te sariraṃ n'eva mukhena ḍasitum na pādena pararitum sakkā<sup>f</sup>, jayan te dammiti“ vatvā dutiyaṃ gātham āha:

2. „Asūci pūtilomo<sup>g</sup> si,  
duggandho vāsi, sūkara;  
sace yujjhitukāmo<sup>h</sup> si  
jayaṃ, samma, dadāmi te“ ti.

Tattha pūtilomo<sup>g</sup> sīti mūlhamakkhitattā<sup>h</sup> duggandhalomo, duggandho vāsīti aññāhajegucchapaṭikkūlagandho<sup>i</sup> hutvā vāyasi, jayaṃ samma dadāmi te ti „tuyham jayaṃ demī, aham parājito, gaccha tvam<sup>j</sup>“ ti vatvā siho nivattitvā<sup>k</sup> gocarāṃ gahetvā sare paṇiyaṃ<sup>l</sup> pivitvā pabbataguham eva gato. Sūkaro pi „siho me jito“ ti ñātakānaṃ ārocesi. Te bhītasitā<sup>m</sup> „puna ekadivasaṃ āgacchanto siho sabbe va amhe jīvitakkhayaṃ pāpessatīti“<sup>n</sup> palāyitvā aññattha<sup>o</sup> agamaṃsu.

Sattā imāṃ desanaṃ<sup>p</sup> āharitvā jātakāṃ samodhānesi: „Tadā<sup>q</sup> sūkaro mahallako ahosi, siho pana aham evā“ 'ti. Sūkara-jātakāṃ.

<sup>a</sup> B sariraṃ gandham. <sup>a</sup> B bhavissatīti. <sup>b</sup> B omits tvam.  
<sup>c</sup> B nabhavissasi. <sup>d</sup> B omits tam. <sup>e</sup> B pāpeyyum. <sup>f</sup> Badda sūkara. <sup>g</sup> B C<sup>p</sup> C<sup>s</sup> asuci pūtilomo. <sup>h</sup> C yajjhitu-, B kujhitu-.  
<sup>i</sup> B C<sup>p</sup> C<sup>s</sup> pūtilomo. <sup>h</sup> B mūlha-. <sup>i</sup> B aññāhajegucchapaṭikkūla-, C<sup>p</sup> C<sup>s</sup> aññāha jegucchapaṭikkūla-. <sup>j</sup> B tvam. <sup>k</sup> B siho tato ca nivattetvā. <sup>l</sup> B paṇiyaṃ. <sup>m</sup> B bhīttasīto. <sup>n</sup> C C<sup>p</sup> C<sup>s</sup> pāpessatīti. <sup>o</sup> C C<sup>p</sup> C<sup>s</sup> aññattha. <sup>p</sup> B dhammadesanaṃ.  
<sup>q</sup> B omits tadā.

## II, 16, 4. URAGA-JĀTAKA.

„Idhūragānaṃ pavaro pavitt̐ho“ ti. Idam Satthā Jeta vaṇe viharanto Seni-bhaṇḍanaṃ ārabba kathesi. Kosalarañño<sup>r</sup> kira sevakaṃ Seni-pamukhā dve mahāmaccā<sup>s</sup> añña-maññaṃ<sup>t</sup> ditthatt̐hane<sup>u</sup> kalahaṃ karonti. Tesam veribhavo sakalanagare pakato<sup>v</sup> jāto. Te n'eva rājā na nātimitta samagge katuṃ sakkhimsu<sup>x</sup>. Ath' ekadivasaṃ Satthā paccūsasamaye bodhaneyyabandhave olokeno tesam ubhinnaṃ<sup>y</sup> pi sotāpattimaggassa upanissayaṃ disvā punadivase ekako va Savatthim<sup>z</sup> piṇḍāya pavisitvā tesu ekassa gehadvāre att̐hāsi<sup>a</sup>. So nikkhamitvā pattam gahetvā Satthāraṃ antonivesanaṃ pavesetvā<sup>b</sup> āsanaṃ paññāpetvā<sup>c</sup> nisidāpesi. Satthā nisiditvā<sup>d</sup> tassa mettābhāvanāya ānisaṃsaṃ kathetvā kallacittataṃ ñatvā saccāni pakāsesi. Saccapariyosāne sotāpattiphale patiṭṭhahi. Satthā tassa sotāpannabhāvaṃ ñatvā tam eva pattam<sup>e</sup> gāhāpetvā<sup>f</sup> uttāya itarassa gehadvaram āgamāsi. So<sup>g</sup> nikkhamitva Satthāraṃ vanditvā „pavisatha bhante“ ti gharaṃ<sup>h</sup> pavesetvā<sup>i</sup> nisidāpesi. Itaro pi pattam gahetvā Satthāraṃ<sup>k</sup> saddhim yeva<sup>l</sup> pavisi. Satthā tassa<sup>j</sup> ekādasamettānisaṃse vaṇṇetva cittakalyataṃ ñatvā saccāni pakāsesi. Saccapariyosāne so pi sotāpattiphale patiṭṭhahi. Iti te ubbo pi sotāpannā hutvā aññamaññaṃ<sup>k</sup> accayaṃ desetvā<sup>l</sup> khamāpetvā samaggā sanmodamānā ekajjhāsayā ahesuṃ. Tam divasaṃ yeva<sup>m</sup> Bhagavato sammukhā

<sup>r</sup> C - rañño. <sup>s</sup> B mahāmatta. <sup>t</sup> C C<sup>p</sup> C<sup>s</sup> aññamaññaṃ. <sup>u</sup> B dinaṭṭhāne. <sup>v</sup> C pakato. <sup>x</sup> B katu nāsikkhīsu, C katuṃ na sakkhīmsu. <sup>y</sup> B ubhinnaṃ. <sup>z</sup> B sivatthiyaṃ. <sup>a</sup> B ṭhāsi. <sup>b</sup> B pavisitvā. <sup>c</sup> C paññāpetvā, C<sup>p</sup> C<sup>s</sup> paññāpetvā. <sup>d</sup> C<sup>p</sup> C<sup>s</sup> add va. <sup>e</sup> B pattinī. <sup>f</sup> B āhārapetvā. <sup>g</sup> B adds pi. <sup>h</sup> C gharaṃ. <sup>i</sup> B pavisitvā. <sup>k</sup> C adds va. <sup>l</sup> B saddhīraññeva. <sup>j</sup> C omits tassa. <sup>k</sup> C C<sup>p</sup> C<sup>s</sup> aññamaññaṃ. <sup>l</sup> B dassetvā. <sup>m</sup> B divasaññeva, C<sup>p</sup> C<sup>s</sup> divasaṃ yeva ca.

va ekato bluñjimsu. Satthā bhattakiecam nittapetva vihāraṃ agamāsi. Te pi bahūni mālāgandhavilepanādini<sup>a</sup> c' eva sappimadhuphānitādini<sup>o</sup> ca ādāya Sattbārā saddhiṃ yeva<sup>p</sup> nikkhamimsu. Satthā bhikkhusaṃghena vatte<sup>q</sup> dassite Sugato-vādaṃ datvā gandhakuñim<sup>r</sup> pāvisi. Bhikkhū sāyaṇhasamaye dhammasabbhayaṃ katham<sup>s</sup> samuṭṭhapesuṃ<sup>t</sup>: „āvuso, Satthā adantadamako, ye<sup>u</sup> nāma dve mahāmacce<sup>v</sup> ciratā vāyamāno<sup>w</sup> pi n' eva rājā samagge katum asakkhi<sup>x</sup> na ñātinittādayo<sup>y</sup> te ekadivaseṇ' eva Tathāgatenā damitā<sup>z</sup> ti. Satthā āgantvā<sup>z</sup> „kāya nu 'ttha bhikkhave etarahi kathaya sannisinna<sup>z</sup> ti pucchitvā „ināya nāma<sup>z</sup> 'ti vutte „na, bhikkhave, idān' evāhaṃ ime dve jane samagge akāsiṃ, pubbe p' ete<sup>a</sup> mayā samaggā kata yevā<sup>a</sup> 'ti vatvā atitāṃ ahari:

Atite Baraṇasiyaṃ Brahmadaṭṭe rajjaṃ kārente Baraṇasiyaṃ ussave ghoṣite mahāsamaṃjjaṃ abosi. Bahū manussā ca devanāgasupaṇṇādayo ca samajjadassanattthaṃ sannipatiṃsu. Tatr' ekasmiṃ thāne eko nāgo ca supaṇṇo ca<sup>b</sup> samajjaṃ passamānā ekato attthaṃsu. Nāgo supaṇṇassa supaṇṇabhāvaṃ ajānanto amse hatthaṃ thapesi. Supaṇṇo „kena me amse hattho thapito“ ti nivattitvā olokeno nāgaṃ sañjāni<sup>c</sup>. Nāgo pi olokeno supaṇṇaṃ sañjānitvā maraṇabbhayaṭṭajjito nagarā<sup>b</sup> nikkhamitvā nadīpittṭhena palāyi. Supaṇṇo pi<sup>c</sup> „taṃ gahessāmīti“ anubandhi. Tasmīṃ samaye Bodhisatto tāpaso hutvā tassā nadiyā tīre paṇṇasālāya<sup>d</sup> vasamāno divādarathaṃ<sup>e</sup>

<sup>a</sup> B -vilepanāni. <sup>o</sup> C C' C' -phānitādini. <sup>p</sup> B saddhi ñeva.  
<sup>q</sup> B vitte. <sup>r</sup> B -kuṭi, C -kuṭim. <sup>s</sup> B satthu guṇakathaṃ.  
<sup>t</sup> B samuṭṭhapesuṃ. <sup>u</sup> B yeva. <sup>v</sup> B mahāmattā. <sup>w</sup> C' C' vāyamamāno.  
<sup>x</sup> B nāsi. <sup>y</sup> B adds sikkhisuṃ. <sup>z</sup> B āgantvā. <sup>a</sup> B puppe pi te, C pubbe te. <sup>b</sup> B adds iti dve. <sup>c</sup> B sañcāni. <sup>b</sup> B nagarā. <sup>c</sup> B omits pi. <sup>d</sup> B paṇṇasālāyaṃ. <sup>e</sup> B divādaratha, C divārathaṃ.

paṭippassambhanattham<sup>f</sup> udakasāṭīkam nivāsetvā vakkalaṃ  
bahi ṭhapetvā<sup>g</sup> nadim otaritvā nahayati<sup>h</sup>. Nāgo „imaṃ  
pabbajitaṃ nissaya jīvitam labhissāmīti“ pakativannaṃ  
vijahitvā maṇikkhandhavaṇṇam<sup>i</sup> māpetvā vakkalantaraṃ  
pāvisi. Supaṇṇo anubandhamāno taṃ tattha pavittṭhaṃ  
disvā vakkale garubhāvena agahetvā Bodhisattaṃ āmantetvā  
„bhante, ahaṃ chāto, tumhākaṃ vakkalaṃ gaṇhatha, imaṃ  
nāgaṃ khādissāmīti“ imam atthaṃ pakāsetum<sup>j</sup> paṭhamari  
gātham āha:

1. „Idh' uragānaṃ pavaro pavittṭho  
selassa vaṇṇena pamokkham icchaṃ,  
brahmaṇ ca vaṇṇaṃ apacāyamāno  
bubbukkhito no visahāmi bhottun“ ti.

Tattha idhūragānaṃ pavaro pavittṭho ti imasmim vak-  
kale<sup>k</sup> uraganaṃ pavaro nāgarājā pavittṭho, selassa vaṇṇenā  
'ti maṇivaṇṇena<sup>l</sup>, maṇikkhandho hutvā pavittṭho ti attho,  
pamokkham icchan ti mama santika mokkham icchamāno,  
brahmaṇ ca vaṇṇaṃ apacāyamāno ti ahaṃ pana  
tumhākaṃ brahmavaṇṇaṃ seṭṭhavaṇṇaṃ pūjento<sup>m</sup> garukaronto,  
bubbukkhito no visahāmi bhottun ti etaṃ<sup>n</sup> nāgaṃ  
vakkalantaraṃ<sup>o</sup> pavittṭhaṃ<sup>p</sup> chāto pi samāno bhakkhituṃ na  
sakkomīti. Bodhisatto udaye tṭhito yeva supaṇṇarājassa tṭhitiṃ  
katvā dutiyaṃ gātham āha:

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<sup>f</sup> B paṭipass-. <sup>g</sup> B ṭhapetvā. <sup>h</sup> B nahayati. <sup>i</sup> B maṇi-  
khaṇḍavaṇṇa, C maṇikkhandhavaṇṇaṃ. <sup>j</sup> B pakāseto.  
<sup>k</sup> C C<sup>p</sup> C<sup>v</sup> vakkalaṃ. <sup>l</sup> C omits maṇivaṇṇena. <sup>m</sup> B pūja-  
yanto. <sup>n</sup> B ekaṃ. <sup>o</sup> C<sup>v</sup> vakkalanitaraṃ. <sup>p</sup> C C<sup>p</sup> C<sup>v</sup> pa-  
vitṭho, B pavittṭhaṃ.

2. „So Brahma-gutto ciram eva jīva,  
dibbā<sup>q</sup> ca te pātubhavantu<sup>r</sup> bhakkhā,  
so brahmavaṇṇaṃ apacāyamaṇo  
bubhukkhito no vitarāsi<sup>s</sup> bhottu<sup>t</sup> ti.

Tattha so brahmagutto ti so tvaṃ Brahma-gopito Brahma-rakkhito hutvā, dibbā<sup>q</sup> ca te pātubhavantu<sup>r</sup> bhakkhā ti devatānaṃ paribhogārahā bhakkhā ca tava pātubhavantu<sup>r</sup>, mā pāṇātipātāṃ<sup>u</sup> katvā nāgamamsakhādako ahoṣi. Iti Bodhisatto ndake (hito va anumodanaṃ katvā uttaritvā vakkalaṃ nivāsetvā te ubho pi gahetvā assamaṇaṃ gantvā<sup>v</sup> mettābhāvanāya vaṇṇaṃ kathetvā dve pi jane samagge akāsi. Te tato paṭṭhāya samaggā sammodamaṇā sukhāṃ vasimsu<sup>w</sup>.

Satthā imaṃ dhammadeśanaṃ āharitvā jātaṃ samodhānesi: „Tada nāgo ca supaṇṇo ca ime dve mahāmattā ahesuṃ, tāpaso pana ahaṃ evā ti. Uraga-jātaṃ<sup>x</sup>.

## II, 16, 5. GAGGA-JĀTAKA.

„Jīva vassasataṃ Gaggā<sup>y</sup> 'ti. Idam Satthā Jeta-vana samīpe Pasenadiraṇṇā<sup>z</sup> kārīte Rājakārāme<sup>z</sup> viharanto attano khipitakaṃ ārabba kathesi. Ekasmiṃ hi divase Satthā Rājakārāme<sup>z</sup> catuparisamajjhe nisīditvā dhammaṃ desento khipi. Bhikkhū „jīvatu bhante Bhagavā, jīvatu Sugato<sup>4</sup> ti uccāsaddaṃ<sup>z</sup> mahāsaddaṃ akaṃsu. Tena saddena dhamma-kathāya antarāyo ahoṣi. Atha kho Bhagavā bhikkhū āmantesi: „Api nu kho, bhikkhave, khipite 'jīvā' 'ti vutte tappac-

<sup>q</sup> B dibbā. <sup>r</sup> C<sup>p</sup> C<sup>s</sup> pātubhavanti. <sup>r</sup> C C<sup>p</sup> C<sup>s</sup> pātubhavanti.

<sup>s</sup> B visabhami. <sup>t</sup> B sottu. <sup>u</sup> C C<sup>p</sup> C<sup>s</sup> pāṇāti-. <sup>v</sup> B gantvā.

<sup>w</sup> B sukhavāsaṃ vasimsu. <sup>x</sup> B adds catuttham. <sup>y</sup> C C<sup>p</sup> C<sup>s</sup>

-raṇṇā. <sup>z</sup> B rājikā-. <sup>z</sup> C uccāsaddā, C<sup>p</sup> C<sup>s</sup> uccāsadda.

caya jīveyya va<sup>b</sup> mareyya<sup>a</sup> va<sup>c</sup> ti. „No h' etam, bhante.“ „Na,<sup>b</sup> bhikkhave, khipite 'jīva' 'ti vattabbo, yo<sup>b</sup> vadeyya apatti dukkaṭassa“ ti. Tena kho pana samayena manussa bhikkhūnam khipite „jīvatha<sup>d</sup> bhante“ ti vadanti. Bhikkhū kukkucayanta nālapanti. Manussa ujjayanti: „katham hi nāma samaṇā Sakyaputtiya 'jīvatha bhante' ti vuccamāna nālapissantīti“. Bhagavato etam attham arocesum. „Gihi, bhikkhave. iṭṭhamaṅgalika<sup>f</sup>; anujanāmi, bhikkhave, gihinā 'jīvatha bhante' ti vuccamanena 'ciraṁ jīva' 'ti vattum vaṭṭatīti<sup>g</sup>. Bhikkhū Bhagavantam pucchimsu: „bhante, jivapaṭijivam nāma kada uppannam“ ti. Sattha „bhikkhave, jivapaṭijivam nāma poranākale<sup>h</sup> uppannam“ ti vatva atitam ahari:

Attē Baraṇasiyaṁ Brahmaḍatte raṭṭam karente Bodhisatto Kāsiraṭṭhe<sup>i</sup> ekasmiṁ brahmaṇakule nibbatti. Tassa pita voharam katva jivikam<sup>j</sup> kappeti<sup>k</sup>. So soḷasavassapadesikam Bodhisattam maṇikabhaṇḍam ukkhipapetvā gamanigamādisu caranto Baraṇasim<sup>l</sup> patvā dovarikassa ghare bhattam pacāpetvā bhuñjitvā nivasanaṭṭhanam alabhanto „avelāya agatā āgantuka kattha vasantīti“ pucchi. Atha nam manussa „bahinagare eka sālā atthi, sa pana amanussapariggahitā<sup>m</sup>, sace icchatha tattha“ vasatha<sup>n</sup> 'ti ahaṁsu. Bodhisatto „ettha, tata, gacchāma, mā yakkhassa bhayittha, ahan<sup>o</sup> tam dametvā tumhakam padesu patessāmiti“ pitaram gahetvā tattha gato. Ath' assa pita phalake<sup>p</sup> nipajji, sayam pitu pade sambāhamano<sup>q</sup> nisidi.

<sup>a</sup> B adds dhareyya va. <sup>a</sup> C careyya. <sup>b</sup> B adds hi. <sup>c</sup> CP C<sup>a</sup> ye. <sup>d</sup> B C jīvata. <sup>e</sup> B lapissantīti. <sup>f</sup> B omits iṭṭha. <sup>g</sup> B vattum vaṭṭatīti, C CP C<sup>a</sup> vattun ti, omitting vaṭṭatīti. <sup>h</sup> C poranākale, CP C<sup>a</sup> poranākakale. <sup>i</sup> B kāsikaraṭṭhe. <sup>j</sup> B jivitam. <sup>k</sup> B kappesi. <sup>l</sup> B barāṇasī, CCP C<sup>a</sup> barāṇasiyam. <sup>m</sup> B CP C<sup>a</sup> -pariggahitā. <sup>n</sup> C C<sup>a</sup> CP omit tattha. <sup>o</sup> CP C<sup>a</sup> aham. <sup>p</sup> C palake. <sup>q</sup> B sambāhanto.

Tattha adhiwattho yakkho pana dvadasa vassāni Vessavaṇaṃ<sup>\*</sup> upaṭṭhahitvā taṃ sālaṃ labhanto „imaṃ sālaṃ pavipṭṭhama-nussesu yo<sup>\*</sup> khipite ‘jīva’ ‘ti vadati yo<sup>\*</sup> ca ‘jīva’ ‘ti vutte ‘paṭi-jīva’ ‘ti vadati te jīvapaṭijīvabhaṇiṇo ṭhapetvā avasese kha-deyyasiti“ labhi. So piṭṭhavaṃsathūṇāya vasati. So „Bodhi-satta-pitaraṃ<sup>†</sup> khipāpessāmīti“ attano ānubhavena sukhuma-cuṇṇaṃ vissajjesi. Cuṇṇo āgantvā<sup>‡</sup> tassa nāsāpuṇesu pāvisi. So phalake nipannako va khipi. Bodhisatto na<sup>§</sup> ‘jīva’ ‘ti āha. Yakkho taṃ khāditaṃ thūṇāya otarati. Bodhisatto taṃ ota-rantaṃ disvā „imā me pitā khipapito bhavissati<sup>¶</sup>, ayaṃ so<sup>¶</sup> khipite ‘jīva’ ‘ti avadantaṃ khādakayakkho bhavissatīti“ pita-raṃ ārabha paṭhamaṃ gātham āha:

1. „Jīva vassasataṃ, Gaggā,  
aparāni ca visatim<sup>\*</sup>,  
mā maṃ piṣācā khādantu<sup>‡</sup>,  
jīva tvaṃ sarado<sup>§</sup> satan“ ti.

Tattha Gaggā ti pitaraṃ nāmena ālapati, aparāni ca vi-satīti aparāni ca visati vassāni jīva, mā maṃ piṣācā khā-dantū ‘ti maṃ piṣācā ma khādantu, jīva tvaṃ sarado<sup>§</sup> satan ti tvaṃ pana visuttaraṃ vassasataṃ jīvā ‘ti<sup>¶</sup>, sarada-sataṃ hi<sup>¶</sup> gaṇhiyamānaṃ vassasataṃ eva hoti, taṃ purimehi visaya<sup>¶</sup> saddhiṃ visuttaraṃ idha adhippetam. Yakkho Bodhi-sattassa vacanaṃ sutvā „imaṃ tava māṇavaṃ ‘jīva’ ‘ti vuttattā

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\* B vassavaṇaṃ, C C<sup>p</sup> C<sup>v</sup> vassavaṇaṃ. † C so. ‡ B bodhi-sattassa pitaraṃ, C bodhisatto pitaraṃ. § B āgantvā. ¶ B bodhisattā naṃ, C bodhisatto naṃ. † C bhavissatīti. ‡ C yo? § B visati, C visatim. ¶ B adantu. § B parato. ¶ B hi. ¶ B parato sataṃ hi. ¶ B visāhi, C visāya.



khādītum na sakkā<sup>d</sup>, pitarāṃ paṇ' assa khādissāmiti<sup>e</sup>“ pitu santikaṃ agamāsi. So taṃ āgacchantāṃ disvā cintesi: „ayaṃ so ‘paṭijīvā’<sup>f</sup> ‘ti abhāṇantānaṃ<sup>g</sup> khādanayakkho bhavissati, paṭijīvāṃ karissāmiti<sup>h</sup>“ so puttāṃ ārabha dutiyaṃ ga-tham aha:

2. „Tvam<sup>i</sup> pi vassasataṃ jiva  
aparāṇi ca visatim<sup>j</sup>,  
visaṃ<sup>k</sup> pisācā khādantu,  
jiva tvam sarado<sup>l</sup> satan ti.

Tattha visaṃ<sup>j</sup> pisācā ti pisācā halahalavisaṃ khādantu. Yakkho tassa vacanaṃ sutvā „ubho p' ime na sakkā khādītun<sup>e</sup>“ ti paṭinivatti. Atha naṃ Bodhisatto pucchi: „bho, yak-kha, kasmā tvam imaṃ<sup>m</sup> sālaṃ pavittḥamanusse khādasīti.“ „Dvādasā vassāni Vessavaṇaṃ upaṭṭhahitvā laddhattā<sup>n</sup>“ ti. „Kiṃ pana sabbe va khādītum labhasīti.“ „Jivapaṭijivabhāṇino<sup>o</sup> ṭhapetvā avasese khādamīti“. „Yakkha, tvam pubbe pi akusalaṃ katvā kakkhalo<sup>p</sup> pharuso paravihiṃsako hutvā nibbatto, idāni pi tādisaṃ kammaṃ katvā tamotamaparāyano bhavissasi<sup>q</sup>, tasmā ito paṭṭhāya pāṇātipātādīhi<sup>r</sup> viramassū“<sup>s</sup> ‘ti taṃ yakkhaṃ dametvā nirayabhayaena tajjetvā pañcasu silesu paṭiṭṭhapetvā yakkhaṃ<sup>t</sup> pesanākarakāṃ viya akāsi. Punadivase sañcarantā manussa yakkhaṃ disvā Bodhisattena c'assa damitabhāvaṃ<sup>u</sup> ṇatva rañño<sup>v</sup> ārocesuṃ: „deva, eko māṇavo<sup>w</sup> taṃ yakkhaṃ dametvā pesanākarakāṃ<sup>x</sup> viya katvā ṭhito“ ti.

<sup>d</sup> C adds ti. <sup>e</sup> C<sup>p</sup> C<sup>s</sup> abhanantanaṃ. <sup>f</sup> B tvam. <sup>g</sup> B visati.

<sup>h</sup> C C<sup>p</sup> vis-. <sup>i</sup> B parato. <sup>j</sup> B visaṃ. <sup>k</sup> B adds khādantu.

<sup>l</sup> B khādītum. <sup>m</sup> C omits imaṃ. <sup>n</sup> B adds so. <sup>o</sup> C<sup>p</sup> C<sup>s</sup> -bhānino. <sup>p</sup> B C<sup>p</sup> C<sup>s</sup> kakkhalo. <sup>q</sup> B bhavissati, C bhavissatīti.

<sup>r</sup> C C<sup>p</sup> pāṇāti-. <sup>s</sup> B taṃ yakkhaṃ. <sup>t</sup> B -bhāvaṃ. <sup>u</sup> C C<sup>p</sup> C<sup>s</sup> ramāṇo. <sup>v</sup> B māṇavo. <sup>w</sup> C<sup>p</sup> pesaṇa-.

Rāja Bodhisattam pakkosāpetvā senāpatiṭṭhāne<sup>y</sup> ṭhapesi pitu c' assa mahantaṃ yasaṃ adāsi. So yakkhaṃ balipaṭṭigāhakaṃ katvā Bodhisattassa ovāde ṭhatvā<sup>z</sup> dānadini puññāni<sup>o</sup> katvā saggapadaṃ<sup>u</sup> pūresi.

Satthā imaṃ dhammadesanaṃ āharitvā „jīvapaṭijivam<sup>a</sup> nāma tasmim̐ kāle uppannaṃ“ ti vatvā jātakam̐ samodhānesi: „Tadā rāja Anando ahoṣi, pitā Kassapo, putto pana aham evā“<sup>ti</sup>. Gagga-jātakam<sup>d</sup>.

## II, 16, 6. ALINACITTA-JĀTAKA.

„Alinacittam̐ nissayā“<sup>ti</sup>. Idam̐ Satthā Jetavane viharanto ekaṃ ossaṭṭhaviriyaṃ bhikkhum̐ ārabba kathesi. Vatthum̐ Ekādasanipāte Saṃvarajātake āvibhavissati<sup>b</sup>. So pana bhikkhu Sattharā „saccam̐ kira tvam̐, bhikkhu, viriyam̐ ossajjiti“<sup>c</sup> vutte „saccam̐, Bhagavā“<sup>c</sup> ti āha. Atha naṃ Satthā „nanu tvam̐, bhikkhu, pubbe viriyam̐ katvā mamsapesisadisassa daharakumārassa dvādasayojanike Bārāṇasinagare<sup>d</sup> rajjam̐ ga-hetvā adāsi, idāni kasmā evarūpe sāsane pabbajitvā viriyam̐ ossajasiti“<sup>e</sup> vatvā atitāṃ āhari:

Atite Bārāṇasiyam̐ Brahmadatte rajjam̐ karente Bārāṇasito avidūre vaḍḍhakigāmo<sup>f</sup> ahoṣi. Tattha pañcasatā<sup>g</sup> vaḍḍhaki<sup>h</sup> vasanti. Te nāvāya<sup>i</sup> npari sotaṃ gantvā<sup>j</sup> araṇṇhe<sup>k</sup>

<sup>y</sup> C sotāpattiṭṭhāne. <sup>z</sup> B thatvā. <sup>o</sup> C<sup>p</sup> C<sup>r</sup> puññāni. C puñ-  
ñāni. <sup>u</sup> B saggapūram̐. <sup>a</sup> B jīvapaṭijivam̐. <sup>d</sup> B adda pañ-  
camam̐. <sup>b</sup> āvi-. <sup>c</sup> B osajjiti, C ossajiti. <sup>d</sup> C bārāṇasi,  
B bārāṇasī. <sup>e</sup> B osajjita. <sup>f</sup> B vaḍḍhaki-, C<sup>p</sup> C<sup>r</sup> vaḍḍhaki-.  
<sup>g</sup> B pañcasata. <sup>h</sup> B vaḍḍhakim̐, C<sup>p</sup> C<sup>r</sup> vaḍḍhaki. <sup>i</sup> B nāvāya,  
C nāvāya. <sup>j</sup> B gantvā. <sup>k</sup> B araṇṇhe pavisisu, C<sup>p</sup> C<sup>r</sup> araṇṇhe.

gehasambharādārūnī<sup>1</sup> koṭṭetvā tatth' eva ekabhūmikadvibhūmikā-  
 dibhede gehe<sup>m</sup> sajjetvā thambhato paṭṭhāya sabbadārusu<sup>n</sup>  
 saññaṃ<sup>m</sup> katvā naditirāṃ netvā navāṃ āropetvā annsotena  
 nagarāṃ āgantvā<sup>o</sup> ye yādisāni gehāni ākaṃkhanti tesāṃ tādi-  
 sāni katvā kahāpane<sup>p</sup> gahetvā puna tatth' eva<sup>q</sup> gantvā<sup>r</sup> geha-  
 sambhāre aharanti. Evaṃ tesāṃ jīvikaṃ<sup>s</sup> kappentānaṃ ekas-  
 miṃ kale khandhāvāraṃ<sup>t</sup> bandhitvā<sup>u</sup> dārūnī<sup>v</sup> koṭṭentānaṃ avidūre  
 eko hatthi<sup>x</sup> khadirakhānukaṃ<sup>y</sup> akkami. Tassa so khānuko<sup>z</sup>  
 pādaṃ vijjhi. Balavavedanā vattanti. Pado uddhumāyitvā  
 pubbaṃ gaṇhi. So vedanāmatto<sup>cc</sup> tesāṃ dārukoṭṭenasaddaṃ<sup>cc</sup>  
 sutvā „ime vadḍhaki nissāya mayhaṃ sotthi bhavissatiti“  
 maññaṃāno<sup>cc</sup> tihi pādehi tesāṃ santikaṃ gantvā avidūre  
 nipajji<sup>b</sup>. Vadḍhaki taṃ uddhumātapādaṃ disvā upasaṃka-  
 mitvā pāde khānukaṃ<sup>c</sup> disvā tikhiṇavāsīyā<sup>d</sup> khānukassa<sup>e</sup> sam-  
 antato odhiṃ katvā rajjuyā bandhitvā ākaḍḍhantā<sup>f</sup> khānukaṃ<sup>g</sup>  
 niharitvā pubbaṃ mocetvā<sup>h</sup> uḍhodakena dhovitvā tadanurū-  
 pehi bhesajje<sup>i</sup> nacirass' eva vaṇaṃ phāsukaṃ karissu.  
 Hatthi<sup>x</sup> ārogo<sup>j</sup> hutvā cintesi: „mayā ime vadḍhaki nissāya  
 jīvitaṃ laddhaṃ, idāni tesāṃ maya upakāraṃ katum vattaṃti“  
 so tato paṭṭhāya vadḍhakhi saddhiṃ rukkhe niharati tacchen-

<sup>1</sup> B gehasambharādārūnī, C<sup>p</sup> C<sup>s</sup> gehasambharādārūnī. <sup>m</sup> B  
 gehasambhāre. <sup>n</sup> all MSS. -dārusu. <sup>o</sup> C C<sup>p</sup> C<sup>s</sup> saññaṃ. <sup>p</sup> B  
 āgantvā. <sup>q</sup> C B kahāpane. <sup>r</sup> C<sup>p</sup> C<sup>s</sup> tatheva. <sup>s</sup> B gantvā.  
<sup>t</sup> B jīvitaṃ. <sup>u</sup> B khandhāvāraṃ. <sup>v</sup> B bandhetvā. <sup>w</sup> B C<sup>p</sup> C<sup>s</sup>  
 dārūnī. <sup>x</sup> so all MSS. <sup>y</sup> B ekaṃ khadirakhānukaṃ. <sup>z</sup> B  
 khānuko. <sup>cc</sup> B vedanāmatto. <sup>cc</sup> B dārukoṭṭenasaddaṃ. <sup>c</sup> C  
 C<sup>p</sup> C<sup>s</sup> maññaṃāno. <sup>b</sup> B nippajji. <sup>c</sup> B khānukaṃ. <sup>d</sup> B  
 tamkhiṇavāsīyā, C tikhiṇavāsīyā, C<sup>p</sup> tikhiṇivāsīyā. <sup>e</sup> B  
 C<sup>p</sup> C<sup>s</sup> khānukassa. <sup>f</sup> B ākaḍḍhantā, C<sup>p</sup> C<sup>s</sup> akaḍḍhantā. <sup>g</sup> B  
 C<sup>p</sup> khānukaṃ. <sup>h</sup> B pucchitvā. <sup>i</sup> B adds makkhitvā. <sup>j</sup> B arogo.

tānam<sup>k</sup> parivattetvā<sup>l</sup> deti vasiādini upasaṃharati soṇḍāya veṭhetvā  
 kālasuttakoṭṭiyam<sup>m</sup> gaṇhāti. Vaddhakī pi 'ssa bhojanavelāya  
 ekekaṃ piṇḍaṃ dentā pañca piṇḍasatāni denti. Tassa pana  
 hatthissa putto sabbaseto hatthājāniyapotako<sup>n</sup> atthi. Ten' assa  
 etad ahosi: „abam etarahi mahallako, idāni mayā imesaṃ  
 kammakaraṇatthāya puttaṃ datvā gantum vaṭṭatitī“ so vaḍ-  
 ḍhakinam anācikkhitvā va araṇṇam<sup>o</sup> pavisitvā puttaṃ ānetvā  
 „ayaṃ hatthipotako mama putto, tumhehi mayhaṃ jivitaṃ  
 dinnam, ahaṃ vo vejjavetanatthāya imaṃ dammi, ayaṃ tum-  
 hākaṃ ito paṭṭhāya kaṇṇamaṃ karissatitī“ vatvā „ito paṭṭhaya  
 yaṃ pana mayā kattabbaṃ kammaṃ tvaṃ karohitī“ puttaṃ  
 ovaḍitvā vaddhakinam datvā sayam araṇṇam pavisi. Tato  
 paṭṭhaya hatthipotako vaddhakinam vacanakaro<sup>p</sup> ovāḍakkhama  
 hutvā sabbakiccāni karoti. Te pi taṃ pañcāhi piṇḍasatehi  
 posenti. So kammaṃ katvā nadim otarivā<sup>q</sup> kilivā<sup>r</sup> āgacchati.  
 Vaddhakiḍārakāpi<sup>d</sup> taṃ soṇḍādisu<sup>e</sup> gaḥetvā uḍake pi thale pi  
 tena saddhim kilanti<sup>f</sup>. Ājāniyā<sup>u</sup> pana hatthino pi assāpi pu-  
 risāpi uḍake uccāraṇi vā passavaṃ vā na karonti. Tasmā  
 so pi uḍake uccārapassavaṃ akatvā bahi naditire eva<sup>v</sup> karoti.  
 Ath' ekasmiṃ divase npari nadiyā devo vassi. Addhasukkhā<sup>x</sup>  
 hatthilaṇḍam<sup>y</sup> uḍakena nadim otarivā gacchantam Bārāṇas na-  
 garatitthe<sup>z</sup> ekasmiṃ gumbe laggitvā atthāsi. Atha raṇṇo<sup>a</sup>  
 hatthigopaka „hatthim<sup>b</sup> nahāpessāmā“<sup>c</sup> 'ti pañca hatthisatāni

<sup>k</sup> B tacchantanam. <sup>l</sup> B paramvaṭṭetvā. <sup>m</sup> C<sup>p</sup> kāla-. <sup>n</sup> B  
 hatthājāniya-. <sup>o</sup> C C<sup>p</sup> C<sup>e</sup> araṇṇam. <sup>p</sup> B vacanaṃ karoti.  
<sup>q</sup> B adds nhāyivā or hnāyivā. <sup>r</sup> B kilitvā, C<sup>e</sup> kilitvā.  
<sup>d</sup> C C<sup>p</sup> C<sup>e</sup> vaddhakī-, B vaddhakimā-. <sup>e</sup> C soṇḍādisu.  
<sup>f</sup> C C<sup>p</sup> C<sup>e</sup> kilanti, B kilanti. <sup>u</sup> C<sup>e</sup> ajāniyā, C ajāniyā,  
 B ajāniyā. <sup>v</sup> B yeva. <sup>x</sup> B atha sukkham. <sup>y</sup> B hatthilaṇḍam,  
 C<sup>e</sup> hatthiladdham. <sup>z</sup> C bārāṇasī-, C<sup>p</sup> bārāṇasi-. <sup>a</sup> C C<sup>p</sup>  
 C<sup>e</sup> raṇṇo. <sup>b</sup> B C hatthi.

nayimsu<sup>a</sup>. Ājāṇiyalaṇḍassa<sup>b</sup> gandham ghāyitvā eko pi hatthi  
 nadim otaritum na ussahi, sahbe naṅguṭṭham<sup>c</sup> ukkhipitva  
 palāyitum ārabhimsu. Hatthigopakā hatthācariyānam arocesum.  
 Te „ndake paripanthena<sup>d</sup> hhavitahban“ ti udakam sodhāpetvā  
 tasmim gumhe ājāṇiyalaṇḍam<sup>e</sup> disvā „idam ettha kāraṇam“ ti  
 ñatvā caṭim āharāpetvā udakassa pūretvā tam tattha madditvā  
 hatthīnam sarire<sup>f</sup> siñcāpesum<sup>g</sup>. Hatthācariyā raṇṇo<sup>h</sup> tam  
 pavattim āroctvā „tam hatthājāṇiyam<sup>i</sup> pariyesitva ānetum  
 vattati<sup>j</sup> devā“ ’ti āhaṃsu<sup>k</sup>. Rājā nāvāsamghātehi<sup>l</sup> nadim  
 pakkhanditvā uddhagāmihi samghātehi<sup>m</sup> vaḍḍhakīnam vasa-  
 natthānam sampāpuṇi<sup>n</sup>. Hatthipotako<sup>o</sup> nadiyam kilanto<sup>p</sup> hhe-  
 risaddam sutvā gantvā<sup>q</sup> vaḍḍhakīnam santike atthāsi. Vaḍ-  
 ḍhaki raṇṇo<sup>r</sup> paccuggamanam katvā „deva, sace daruhi<sup>s</sup> attho  
 kirikāraṇā āgat’ attha, kim pesetvā āharāpetum na vattatitī<sup>t</sup>“  
 āhaṃsu. „Nāham, bhāṇe, dārūnam<sup>u</sup> atthāya<sup>x</sup> āgato, imassa  
 pana hatthissa atthāya āgato ’mhitī.“ „Gahāpetvā gacchatha<sup>y</sup>  
 devā“ ’ti. Hatthipotako<sup>z</sup> gantum na icchi. „Kim kārāpesi<sup>ā</sup>,  
 bhāṇe, hatthitī“. „Vaḍḍhakīnam posavanikam<sup>b</sup> āharāpeti<sup>c</sup>.  
 devā“ ’ti. „Sādhu, bhāṇe“ ti rājā hatthissa catunnam pādā-

<sup>a</sup> B nhāyisu or hnāyisu. <sup>b</sup> B ajāṇiya, C C<sup>p</sup> ajāṇiya-, C<sup>e</sup>  
 ajāṇiyaladdhassa. <sup>c</sup> C<sup>p</sup> C<sup>e</sup> naṅguṭṭham. <sup>d</sup> B makābandhena,  
 C paripatthana. <sup>e</sup> B ajāṇiyalaṇḍam, C ajāṇiyalaṇḍam,  
 C<sup>p</sup> ajāṇiyalaṇḍam, C<sup>e</sup> ajāṇiyaladdham. <sup>f</sup> B hatthīnam sari-  
 resu. <sup>g</sup> B makkhāpesum. <sup>h</sup> B nhāyisu. <sup>i</sup> C C<sup>p</sup> C<sup>e</sup> ramṇo.  
<sup>j</sup> C hatthājāṇiyam, B tatthājāṇiyam. <sup>k</sup> B vattati. <sup>l</sup> B C  
 āhaṃsu. <sup>m</sup> B nāvāsamghātehi. <sup>n</sup> B uddham gāmināvāsān-  
 ghātehi. <sup>o</sup> B simāpuṇi. <sup>p</sup> B pavattipotako. <sup>q</sup> B kilanto,  
 C<sup>e</sup> kilanto. <sup>r</sup> B gantvā. <sup>s</sup> C<sup>p</sup> C<sup>e</sup> daruhi. <sup>t</sup> B vattatitī.  
<sup>u</sup> B dārūnam, C<sup>p</sup> C<sup>e</sup> dārūnam. <sup>x</sup> C āthāya. <sup>y</sup> B gaccha.  
<sup>z</sup> C -poto. <sup>ā</sup> B karomi. <sup>b</sup> B posavanīyam. <sup>c</sup> B āhārāpehi,  
 C āhārāpeti.

nam<sup>b</sup> soṇḍāya naṅguṭṭhassa<sup>c</sup> santike satasahasasatasahassam<sup>d</sup>  
kahāpane<sup>e</sup> ṭhapāpesi. Hatthi<sup>f</sup> ettakenāpi āgantvā<sup>g</sup> sabba-  
vaḍḍhakīnaṃ dussayugesu<sup>h</sup> vaḍḍhakibhariyānaṃ nivasanasā-  
ṭakesu<sup>i</sup> dinnesu saddhimkīlītadarakānaṃ<sup>k</sup> ca darakaparihare kate<sup>l</sup>  
nivattitvā vaḍḍhakī ca<sup>m</sup> itthiyo ca darake ca oloketva rañṇā<sup>n</sup>  
saddhim āgamāsi<sup>o</sup>. Rājā taṃ ādaya nagaraṃ gantvā<sup>p</sup> nagaraṃ<sup>q</sup>  
ca hatthisālaṃ ca alaṃkārapetvā<sup>r</sup> hatthim nagaraṃ padakkhi-  
naṃ<sup>s</sup> kāretvā hatthisālaṃ pavesetva sabbālaṃkārehi alaṃka-  
ritvā<sup>t</sup> abhisekaṃ datva opavayhaṃ<sup>u</sup> katvā attano sahāyaṭṭhāne<sup>v</sup>  
ṭhapetvā upaḍḍharajjaṃ hatthissa datvā attano samānapari-  
haraṃ akāsi. Hatthissa agatakālato paṭṭhāya rañño<sup>x</sup> sakala-  
Jambudīpe rajjaṃ hatthagatam eva ahosi. Evaṃ kāle gacchante  
Bodhisattō tassa rañño<sup>x</sup> aggamahesiyā kucchimhi<sup>y</sup> paṭisandhim  
ganhi<sup>z</sup>. Tassa<sup>aa</sup> gabbhāparipakakāle<sup>b</sup> raja kalam akasi. Hatthi<sup>a</sup>  
pana sace rañño<sup>x</sup> kālakatabhavaṃ<sup>b</sup> jāneyya tatth<sup>c</sup> ev<sup>d</sup> assa  
hadayaṃ phāleyya<sup>e</sup>, tasmā hatthim<sup>d</sup> rañño<sup>x</sup> kālakatabhavaṃ<sup>b</sup>  
ajānāpetva va upaṭṭhahimsu<sup>e</sup>. Rañño<sup>x</sup> pana kālakatabhavaṃ<sup>b</sup>  
sutvā „tucchaṃ kira rajjaṃ“ ti anantarasamanto Kosalarāja  
mahatīyā senāya āgantvā<sup>f</sup> nagaraṃ parivāri<sup>g</sup>. Te<sup>h</sup> nagara-

<sup>b</sup> C<sup>p</sup> C<sup>s</sup> padānaṃ. <sup>c</sup> B adds ca. <sup>d</sup> B omits satasahassa.  
<sup>e</sup> B gahāpane, C kahāpane. <sup>f</sup> B omits hatthi. <sup>g</sup> C gantvā,  
B āgantvā, C<sup>s</sup> has corrected āgantvā to āgantvā. <sup>h</sup> B -yuggesu.  
<sup>i</sup> B nidhāsanasāṭikesu. <sup>k</sup> B kīlītadāraṇānaṃ, C kīlītadāra-  
kānaṃ. <sup>l</sup> C C<sup>p</sup> C<sup>s</sup> add vaḍḍhakim. <sup>m</sup> C C<sup>p</sup> C<sup>s</sup> omit vaḍ-  
ḍhakī ca. <sup>n</sup> C C<sup>p</sup> C<sup>s</sup> rañṇā. <sup>o</sup> B āgamasi. <sup>p</sup> B gantvā.  
<sup>q</sup> C naṅgaraṃ. <sup>r</sup> B alaṅkārapetvā. <sup>s</sup> C padakkhinam. <sup>t</sup> B  
sabbālaṅkārehi alaṅkaretvā. <sup>u</sup> C<sup>p</sup> C<sup>s</sup> opavuyhaṃ. <sup>v</sup> B  
sahāyakaṭṭhāne. <sup>w</sup> C C<sup>p</sup> C<sup>s</sup> rañño. <sup>x</sup> C kucchismim. <sup>y</sup> C  
ganhi. <sup>z</sup> B tassa. <sup>aa</sup> C omits gabbha. <sup>a</sup> so all MSS.  
<sup>b</sup> B kālāṇkata-. <sup>c</sup> C<sup>p</sup> C<sup>s</sup> phāleyya. <sup>d</sup> B C<sup>s</sup> hatthi. <sup>e</sup> B  
upathahisum. <sup>f</sup> B āgantvā. <sup>g</sup> B parivāresi. <sup>h</sup> B omits te.

dvārāni pidahitvā Kosalarāṇṇo<sup>i</sup> sāsanaṃ pahīṇīṃsu<sup>j</sup>: „ambhakaṃ  
 raṇṇo<sup>k</sup> aggamaheṣi<sup>k</sup> paripuṇṇagabbha ‘ito kira sattame divase  
 puttāṃ vijāyissatīti’ aṅgavijjāpāṭhaka<sup>l</sup> āhaṃsu<sup>m</sup>, sace sā puttāṃ  
 vijāyissati mayāṃ sattame divase yuddhaṃ dassāma na rajjaṃ,  
 ettakaṃ<sup>n</sup> kālaṃ agamethā<sup>o</sup> ti. Rājā „sādhū“ ‘ti sampatīcchi.  
 Devī sattame divase puttāṃ vijāyi. Tassa nāmagahanādivase<sup>o</sup>  
 „mahājanass’ alīnaṃ cittaṃ<sup>p</sup> paggaṇhanto<sup>q</sup> jāto<sup>r</sup> ti Alīnacitta-  
 kumāro t’ ev’ assa<sup>r</sup> nāmaṃ akaṃsu. Jātadivasato yeva paṇ’  
 assa paṭṭhaya<sup>s</sup> nāgarā<sup>t</sup> Kosalarāṇṇa<sup>u</sup> saddhiṃ yujjhiṃsu<sup>v</sup>. Nin-  
 nāyakatta<sup>w</sup> saṃgāmaṃsa mahantaṃ<sup>x</sup> pi balaṃ yujjhamānaṃ  
 thokathokaṃ<sup>y</sup> osakkati. Amacca devyā tam atthaṃ ārocetvā  
 „mayāṃ evaṃ osakkamāne bale parajjhanabhāvassa<sup>z</sup> bhāyāna,  
 ambhakaṃ pana raṇṇo<sup>o</sup> kalakatabhāvaṃ<sup>b</sup> puttaṃsa jātabhāvaṃ  
 Kosalarāṇṇo<sup>a</sup> āgantvā<sup>b</sup> yujjhanabhāvaṃ<sup>c</sup> ca raṇṇo<sup>e</sup> sabhāyako  
 maṅgalahatthi<sup>d</sup> na janati, janapema na<sup>e</sup> ti pucchīṃsu. Sā  
 „sādhū“ ‘ti sampatīcchitvā puttāṃ alaṃkaritvā dukūlacumbaṭṭe<sup>f</sup>  
 nipaṭṭhāpetvā<sup>g</sup> pāsāda ornyha amaccagaṇaparivuta<sup>h</sup> hatthīsālaṃ  
 gantvā<sup>h</sup> Bodhisattaṃ hatthissa pādamaṇḍale nipaṭṭhāpetvā<sup>i</sup> „sāmi<sup>i</sup>,

<sup>i</sup> C kosalarāṇṇo, C<sup>p</sup> C<sup>s</sup> kosalarāṇṇo. <sup>j</sup> B pahīṇīṃsu,  
 C<sup>p</sup> pahīṇīṃsu, C<sup>s</sup> pahīṇīṃsu. <sup>k</sup> so all MSS. <sup>l</sup> C<sup>p</sup> C<sup>s</sup> aṅga-  
<sup>m</sup> B āhaṃsu. <sup>n</sup> B ethakaṃ. <sup>o</sup> B nāmagahanādivase pa-  
 nassa. <sup>p</sup> B omits līnaṃ cittaṃ. <sup>q</sup> C paggaṇhanto. <sup>r</sup> B  
 tvevassa. <sup>s</sup> B jātadivasato paṭṭhaya pana. <sup>t</sup> B nāgarā. <sup>u</sup> C  
 -raṇṇa. <sup>v</sup> C yuddhiṃsu. <sup>w</sup> B ninaya-. <sup>x</sup> B mahantaṃ.  
<sup>y</sup> B thokaṃ thokaṃ. <sup>z</sup> B parajassa āvassa (parajayabhāvassa?)  
<sup>a</sup> C C<sup>p</sup> C<sup>s</sup> raṇṇo. <sup>b</sup> B kālaṅkāta-. <sup>c</sup> C kosalarāṇṇo,  
 C<sup>p</sup> kosalarāṇṇo, C<sup>s</sup> kosalarāṇṇo. <sup>d</sup> B āgantvā. <sup>e</sup> B yujha-  
 nakāraṇaṃ, <sup>f</sup> C<sup>p</sup> C<sup>s</sup> maṅgala-. <sup>g</sup> B nakulacumpitake. <sup>h</sup> B  
 nipp-. <sup>i</sup> C C<sup>p</sup> C<sup>s</sup> -gana-, B -gaṇaparivuto. <sup>j</sup> B gantvā.  
<sup>k</sup> so all MSS.

sahāyo te kalakato<sup>j</sup>, mayam tuyham hadayaphalanabhayena<sup>k</sup>  
 nārocimha, ayaṇ<sup>l</sup> te sahāyassa putto, Kosalarāja<sup>m</sup> agantva<sup>n</sup>  
 nagaram parivaretvā tava puttena saddhīm yujjhati, balaṁ  
 osakkati, tava puttaṁ tvaṁ nēva mārehi rajjaṁ vāssa<sup>o</sup> gaṇhitva  
 dehiti<sup>u</sup> aha. Tasmim kāle hatthi<sup>p</sup> Bodhisattaṁ soḍḍaya pa-  
 ramasitvā ukkhipitvā kumbhe ṭhapetvā<sup>q</sup> rōditvā paridevitva  
 Bodhisattaṁ otaretvā deviyā hatthe nipajjāpetvā<sup>r</sup> „Kosalarāja-  
 nam” gaḥessamīti<sup>s</sup> hatthisālato nikkhami. Ath’ assa amaccā  
 vammaṁ paṭimuñcitvā alamkaritvā nagaradvaraṁ avapuritvā  
 taṁ parivaretvā nikkhamiṁsu. Hatthi<sup>p</sup> nagarā nikkhamitvā  
 koṇcanādaṁ katvā mahājanaṁ santāsetva palāpetvā balakoṭṭa-  
 kaṁ<sup>s</sup> bhinditva Kosalarājaṇaṁ cūlaya<sup>t</sup> gaḥetvā ānetvā Bodhi-  
 sattassa pādānule nipajjāpetvā<sup>u</sup> maraṇattāy’ assa<sup>v</sup> uṭṭhite  
 varetva „ito paṭṭhāya appamatto hohi, ‘kumaro daharo’ ti  
 saññaṁ<sup>x</sup> mā karitī<sup>y</sup>“ ovaditva<sup>z</sup> uyyojesi. Tato paṭṭhāya sakala-  
 Jambudīpe rajjaṁ Bodhisattassa hatthagatam eva jātaṁ. Añño<sup>ā</sup>  
 paṭisattu<sup>5</sup> nāma uṭṭahitum samatto<sup>a</sup> nāhosi. Bodhisatto  
 sattavassikakāle<sup>b</sup> abhisekaṁ patva Alinacittarāja nama hutva  
 dhammena rajjaṁ karetvā jīvitapariyosāne saggapadaṁ<sup>c</sup> pūresi.  
 Sattā imāṁ aṭṭaṁ āharitvā abhisambuddho hutvā imāṁ  
 gāthadvayam aha<sup>d</sup>:

<sup>j</sup> B kālaṅkato ti. <sup>k</sup> B tumbhakaṁ hadayaphalitabhayena. <sup>l</sup> C  
 ayaṁ. <sup>m</sup> C<sup>p</sup> C<sup>s</sup> kosala-. <sup>n</sup> B āgantvā. <sup>o</sup> B vā tassa.  
<sup>p</sup> so all MSS. <sup>q</sup> B ṭhapetvā. <sup>r</sup> C<sup>p</sup> B kosalarājaṁ, C<sup>s</sup> ko-  
 salarājaṁ. <sup>s</sup> C balaṁ koṭṭakaṁ. <sup>t</sup> C<sup>p</sup> C<sup>s</sup> cūlaya. <sup>u</sup> B nipp-.  
<sup>v</sup> C<sup>s</sup> maraṇattāyassa, B maraṇattāya. <sup>x</sup> C C<sup>p</sup> C<sup>s</sup> saññaṁ,  
 B añā. <sup>y</sup> B C<sup>p</sup> karitī. <sup>z</sup> B ovāditvā, C<sup>p</sup> has corrected ovā-  
 ditvā to ovaditvā. <sup>ā</sup> C C<sup>p</sup> añño. <sup>5</sup> B patisatthu. <sup>a</sup> B  
 samatto, C adds nāma. <sup>b</sup> C<sup>p</sup> C<sup>s</sup> sattavassikāle. <sup>c</sup> B saggā-  
 purāṇi. <sup>d</sup> B imāṁ gāthaṁ abhasi.



1. „Alinacittam nissaya  
pahaṭṭhā mahatī camū,  
Kosalam senāsantutṭham  
jivagaham agāhayī\*.

2. Evaṃ nissayasampanno<sup>9</sup>  
bhikkhu araddhavīriyo  
bhavayam kusalam dhammam  
yogakkhemassa pattiya  
pāpuṇe anupubbena  
sabbasaṃyojanakkhayan<sup>11</sup> ti.

Tattha alinacittam nissaya 'ti Alinacittarajakumaram<sup>9</sup> nissaya, pahaṭṭhā mahatī<sup>h</sup> camū ti pavenirajjam<sup>i</sup> no diṭṭhan ti haṭṭhatutṭha hutva mahatī<sup>j</sup> sena, kosalam<sup>k</sup> senāsantutṭhan ti Kosalarājanam<sup>l</sup> sena rajjena asantutṭham pararajjalobhena agatam, jivagaham agāhayīti amāretvā va sa camū tam rājanam haṭṭhina jivagaham gaṇhāpesi, evaṃ nissayasampanno ti yathā<sup>n</sup> sā camū evaṃ añño<sup>o</sup> pi kula-putto nissayasampanno kalyāṇamittam<sup>p</sup> Buddhān vā Buddha-sāvakaṃ vā<sup>q</sup> nissayam labhitvā, bhikkhū 'ti parisuddhādhipa-canam etam, āraddhavīriyo<sup>r</sup> ti paggaḥitavīriyo<sup>s</sup> catudosā-pagatena viriyena samannāgato, bhavayam kusalam dhamman ti kusalam niramisam<sup>t</sup> sattatimsabodhapakkhiyasamkhātam<sup>u</sup>

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\* C<sup>p</sup> C<sup>s</sup> agāhasi. <sup>f</sup> nissaya-. <sup>g</sup> B alinacittam-. <sup>h</sup> B C<sup>s</sup> mahatī, C mahatīm. <sup>i</sup> B pavenī-. <sup>j</sup> B C<sup>p</sup> mahatī <sup>k</sup> C kosala. <sup>l</sup> B kosalam-. <sup>m</sup> B senam, C<sup>p</sup> C<sup>s</sup> sakena. <sup>n</sup> B adds ca. <sup>o</sup> C C<sup>p</sup> C<sup>s</sup> añño. <sup>p</sup> C kalyāṇa-. <sup>q</sup> B adds paccekabuddham vā. <sup>r</sup> B C C<sup>p</sup> āraddhavīriyo. <sup>s</sup> C<sup>s</sup> -vīriyo. <sup>t</sup> B nirāyaṇam dhammam. <sup>u</sup> B -saṅkhātam.

dhammaṃ bhāvento, yogakkhemassa pattiyaṃ ti catuhi<sup>\*</sup>  
yogehi khemassa nibbānassa pāpuṇanattāya<sup>x</sup> taṃ dhammaṃ  
bhāvento, papuṇe<sup>y</sup> anapubbena sabbasaṃyojanak-  
khaṃ yaṃ ti evaṃ vipassanato paṭṭhāya imaṃ kusalaḍḍhanimaṃ<sup>z</sup>  
bhāvento so kalyāṇamittūpanissayasampanno bhikkhu<sup>a</sup> anu-  
pubbena vipassanañāṇāni<sup>b</sup> ca heṭṭhimamaggaphalāni ca pā-  
puṇanto<sup>c</sup> pariyosāne dasannaṃ<sup>b</sup> pi saṃyojanānaṃ khayante  
uppannattā sabbasaṃyojanakkhaya-saṃkhātāni<sup>c</sup> arahattaṃ pā-  
puṇāti<sup>d</sup>, yasmā vā nibbānaṃ āgama saṃyojanā<sup>e</sup> khīyanti  
tasmā taṃ pi sabbasaṃyojanakkhayaṃ<sup>f</sup> eva, evaṃ anupubbena  
nibbāna-saṃkhātāni<sup>g</sup> sabbasaṃyojanakkhayaṃ pāpuṇāti<sup>h</sup> attho.

Iti Bhagavā amatamahānibbānena<sup>i</sup> dhammaḍḍesaṇāya kūṭaṃ<sup>j</sup>  
gahetvā uttarim pi saccāni pakasetvā jātaṃ samodhānesi:  
(Saccapariyosāne ossaṭṭhaviṃsa<sup>k</sup> bhikkhu<sup>n</sup> arahatte<sup>l</sup> paṭiṭṭhaṃ)  
„Tadā mātā Mahāmāyā, pitā Suddhodana-mahārāja aho si,  
rajjam gahetva dinnahatthi<sup>m</sup> ayaṃ ossaṭṭhaviṃsa<sup>k</sup> bhikkhu<sup>n</sup>,  
hatthissa pitā Sāriputto, Alina-cittakumāro pana ahaṃ evā“ ti.  
Alina-citta-jāta-kam.

\* all MSS. catuhi? x B pāpuṇattāya, C C<sup>p</sup> C<sup>a</sup> pāpuṇa-  
natthāya. y C pāpuṇe. z B C<sup>p</sup> kusalaṃ-. a B C bhikkhū.  
b C -ñāṇāni. c C pāpuṇanto. d B dasannaṃ. e B C -khaya-  
saṃkhātāni. f C pāpuṇāti. g B sabbasaṃyojanā. h C<sup>p</sup> C<sup>a</sup>  
sabbasaṃyoj-. i B -saṃkhātāni. j B pāpuṇāti, C pāpuṇāttī,  
C<sup>p</sup> C<sup>a</sup> pāpuṇāttī pi. k B amatanibbānena. l B C<sup>a</sup> kuṭam.  
m B oṣaṭṭha-. n B arahatthaphale. o so all MSS. p B C  
bhikkhū.

## II, 16, 7. GUṆA-JĀTAKA.

„Yena kāmāṃ paṇāmetitī“<sup>o</sup>. Idam Satthā Jeta vane viharanto Ānandattherassa satakasahassapaṭilābham<sup>q</sup> ārabha kathesi. Therassa Kosalarañño<sup>r</sup> antepure dhammavacanavatthum<sup>s</sup> heṭṭhā Mahāsārajātake<sup>t</sup> āgataṃ eva. Iti there<sup>u</sup> rañño<sup>v</sup> antepure dhammāṃ vācente<sup>w</sup> rañño<sup>x</sup> saḥassagghaṇakānaṃ<sup>y</sup> satakānaṃ saḥassaṃ āharīyittha<sup>z</sup>. Rājā tato pañca satakasatani pañcannaṃ devisatanaṃ<sup>aa</sup> adāsi. Tā sabbāpi te satake ṭhapetvā punadivase Ānandattherassa<sup>ab</sup> datvā sayāṃ purāṇasātake yeva parupitvā<sup>ac</sup> rañño<sup>ad</sup> pātaraśatthanaṃ agamamsu<sup>b</sup>. Rājā „mayā tumhakaṃ saḥassagghaṇaka<sup>e</sup> satakaḥ dāpita<sup>d</sup>, kasmā tumhe te apārupitvā<sup>e</sup> va āgata“ ti pucchi. „Deva, te amhehi therassa dinnā“ ti<sup>f</sup>. „Ānandattherena sabbe gahitā“ ti. „Āma devā“ ti. „Sammāsambuddhena ticivaraṃ anuññatāṃ<sup>g</sup>, Ānandatthero dussavaṇijjani<sup>h</sup>, maññe<sup>i</sup>, karissatitī“<sup>o</sup> atibahu<sup>j</sup> tena sataka gahitā“ ti<sup>k</sup> therassa kñjhitvā bhutta-pātaraso viharāṃ gantvā<sup>l</sup> therassa pariveṇaṃ pavisitvā therāṃ vanditvā nisinno<sup>m</sup> pucchi: „Apī<sup>n</sup>, bhante, anihākaṃ ghare

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<sup>o</sup> C paṇāmatitī, C<sup>p</sup> C<sup>s</sup> paṇāmatitī, B panametitī. <sup>p</sup> B imaṃ.  
<sup>q</sup> B -sahassalābham. <sup>r</sup> C -rañño. <sup>s</sup> B -vatthu. <sup>t</sup> B mahāsātakajātake. <sup>u</sup> B thero. <sup>v</sup> C C<sup>p</sup> C<sup>s</sup> rañño. <sup>w</sup> B vācento.  
<sup>x</sup> C saḥassagghaṇakānaṃ, B saḥassaithikānaṃ. <sup>y</sup> B āharīyittha, C āharīyittha. <sup>z</sup> C<sup>p</sup> C<sup>s</sup> devī-. <sup>aa</sup> B C<sup>p</sup> C<sup>s</sup> ānandattherassa.  
<sup>ab</sup> B pūrūnipetvā. <sup>ac</sup> B āgamaṃsum. <sup>ad</sup> B saḥassanikā, C saḥassagghaṇaka. <sup>ae</sup> B dāpita. <sup>af</sup> B apārumpitvā. <sup>ag</sup> B adds ahaṃsu āhaṃsu. <sup>ah</sup> C C<sup>p</sup> C<sup>s</sup> anuññatāṃ, B anuññata anuññata.  
<sup>ai</sup> C C<sup>p</sup> -vaṇijjāṃ, B -vaṇijjāṃ. <sup>aj</sup> C C<sup>p</sup> C<sup>s</sup> maññe. <sup>ak</sup> B karissati. <sup>al</sup> B atibahuṃ, C<sup>p</sup> atibahu, C<sup>s</sup> atibahu. <sup>am</sup> C has corrected ti to ni. <sup>an</sup> B gantvā. <sup>ao</sup> B adds va. <sup>ap</sup> B adds nu.

itthiyo tumhākaṃ santike dhammaṃ uggaṇhanti vā suṇanti<sup>o</sup> vā<sup>ti</sup> ti. „Āma, mahārāja, gahetabbayuttakaṃ gaṇhanti so-  
tabbayuttakaṃ suṇantīti“. „Kin tā suṇanti<sup>o</sup> yeva udāhu  
tumbhākaṃ nivāsanaṃ vā pārupanaṃ<sup>p</sup> vā dadantīti<sup>q</sup>. „Ajja“,  
mahārāja<sup>r</sup>, saḥassaggaṇakāni<sup>s</sup> pañca sātakaṣaṭṭhi adamsū<sup>t</sup>“ ti.  
„Tumhehi gahitāni tāni“, bhante<sup>ti</sup> ti. „Āma, mahārāja“ ti.  
„Nanu, bhante, Satthārā ticivaram eva anuññātan<sup>u</sup>“ ti. „Āma,  
mahārāja, Bhagavatā<sup>v</sup> ekassa bhikkhuno ticivaram eva pa-  
ribhogasīsenā anuññātan<sup>w</sup>, paṭiggahaṇaṃ<sup>x</sup> pana avāritam,  
tasmā mayāpi aññesaṃ<sup>y</sup> jinnacivarakānaṃ<sup>z</sup> datum te sātaka  
pariggahitā<sup>a</sup>“ ti. „Te pana bhikkhū<sup>b</sup> tumhākaṃ santikā sā-  
take labhivā purānacivaraṇi<sup>c</sup> kiṃ karissantīti“. „Porānaka-  
civaraṃ<sup>d</sup> uttarāsaṃgaṃ<sup>e</sup> karissantīti“. „Porānakauttarāsaṃ-  
gaṃ<sup>f</sup> kiṃ karissantīti.“ „Antaravāsakaṃ karissantīti“. „Po-  
rānakaantaravāsakaṃ kiṃ karissantīti“. „Paccattharaṇam  
karissantīti<sup>g</sup>. „Porānakapaccattharaṇaṃ<sup>h</sup> kiṃ karissantīti.“  
„Bhummattharaṇaṃ karissantīti<sup>g</sup>. „Porānakabhummatthara-  
ṇaṃ<sup>i</sup> kiṃ karissantīti“. „Pādapuñjanaṃ<sup>j</sup> karissantīti<sup>g</sup>. „Po-

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<sup>o</sup> C sunanti. <sup>p</sup> C nivāsanapārupanaṃ, B pārumpānaṃ.  
<sup>q</sup> B dentīti. <sup>r</sup> B omits ajja. <sup>s</sup> B adds tā. <sup>t</sup> C C<sup>p</sup> C<sup>r</sup>  
-ggaṇakāni, B -ggaṇikā. <sup>u</sup> B omits tāni. <sup>v</sup> C<sup>p</sup> C<sup>r</sup> anuñ-  
ñātan. <sup>w</sup> B bhagavato. <sup>x</sup> C<sup>p</sup> C<sup>r</sup> anuññātan. <sup>y</sup> B paṭiggaha-  
ṇaṃ, C<sup>p</sup> C<sup>r</sup> paṭiggahaṇam. <sup>z</sup> C aññesaṃ, C<sup>p</sup> C<sup>r</sup> aññesaṃ.  
<sup>a</sup> B jinna-, C jinnacivarakānaṃ. <sup>b</sup> B paṭiggahitā, C<sup>p</sup> C<sup>r</sup> pa-  
riggahitā. <sup>c</sup> all the MSS. bhikkhu. <sup>d</sup> B porāna-, C purāna-  
<sup>e</sup> B porānaśaṃghāṭi, C porānacivaraṃ. <sup>f</sup> B -saṅgaṃ. <sup>g</sup> C  
porānaka-, B porānauttarasaṅgaṃ. <sup>h</sup> all the MSS. karis-  
santi. <sup>i</sup> B porānapaccattaraṇaṃ. <sup>j</sup> B porānabh-, C po-  
rānakabh-. <sup>k</sup> B puñjanaṃ, C<sup>p</sup> C<sup>r</sup> -puñjanaṃ? C has corrected  
-puñjanaṃ to puñjanaṃ.

raṇakapādapuñchanam kiṃ karissanti<sup>k</sup>. „Mahārāja, saddhādeyyam nāma<sup>l</sup> vinipātetum na labhati, tasmā porāṇakapādapuñchanam<sup>m</sup> vāsiyā<sup>n</sup> koṭṭetvā mattikāya pakkhipitvā<sup>o</sup> senāsanesu mattikālepaṃ<sup>p</sup> dassenti<sup>ti</sup>“<sup>q</sup>. „Bhante, tumbhākaṃ dinnam yāva pādapuñchanāpi<sup>r</sup> nassitum na labhati<sup>ti</sup>“. „Āma, mahārāja, ambhākaṃ dinnam nassitum na labhati<sup>r</sup> paribhogam eva hoti<sup>ti</sup>“. Rājā tuṭṭho somanassappatto hutvā itarāni pi gehe<sup>t</sup> ṭhapitāni pañca sātakasatāni aharāpetvā therassa datvā anu-  
modanaṃ sutvā theram vanditvā padakkhiṇaṃ katvā pakkāmi<sup>u</sup>. Thero paṭhamaladdhāni pañca sātakasatāni jinnacīvarakanaṃ<sup>v</sup> adāsi. Therassa pana pañcamattāni saddhivihārikasatāni. Tesu eko daharabbikkhu therassa bahupakāro<sup>x</sup> pariveṇaṃ sammaj-  
jati<sup>y</sup> pāṇiyaparibhojanīyaṃ<sup>z</sup> upaṭṭhāpeti<sup>a</sup> dantakaṭṭhamukhoda-  
kaṃ<sup>b</sup> deti<sup>c</sup> vaccakuṭṭijantāgharaseṇāsanāni<sup>b</sup> paṭijaggati hattha-  
parikammāpādaparikammāpiṭṭhiparikammādinī karoti. Thero pacchāladdhāni pañca sātakasatāni „ayaṃ me<sup>c</sup> bahupakāro<sup>d</sup>“  
ti yuttavasena sabbāni<sup>e</sup> tass<sup>f</sup> eva adāsi. So pi sabbe te sa-  
ṭake bhājetvā attano samānupajjhāyānaṃ<sup>f</sup> adāsi. Evaṃ sabbe  
pi te laddhasātakā bhikkhū<sup>g</sup> sātake chinditvā rañjitvā<sup>h</sup> kaṇi-

<sup>k</sup> B omits porāṇaka - - - karissanti. <sup>l</sup> B omits nāma.  
<sup>m</sup> B -puñcanaṃ, C<sup>p</sup> C<sup>r</sup> -puñjanaṃ? C has corrected -puñ-  
canaṃ to -puñchanam. <sup>n</sup> B vāsiyāyo. <sup>o</sup> B pakkhipitvā.  
<sup>p</sup> B -lepanam. <sup>q</sup> B karissanti. <sup>r</sup> B yāva puñcanaṃ, C<sup>p</sup>  
-puñjanāpi, C yāva pādapuñcanaṃ pi corrected to -puñ-  
chanāni pi. <sup>s</sup> B labhatti. <sup>t</sup> B geḥa. <sup>u</sup> B C C<sup>r</sup> pakkhāmi. <sup>v</sup> C  
jinna-, B adds bhikkhunaṃ. <sup>x</sup> B C<sup>p</sup> C<sup>r</sup> bahupakāro. <sup>y</sup> B samaj-  
jati. <sup>z</sup> B pāṇiyaparibhojana. <sup>a</sup> B upaṭṭhāpesi. <sup>b</sup> B nhānrodakam.  
<sup>c</sup> C omits deti. <sup>b</sup> B -senāsanam. <sup>e</sup> B ayameva, C ayameva  
corrected to ayame. <sup>d</sup> B bahupakāro, C<sup>p</sup> C<sup>r</sup> bahupa-  
kāro. <sup>f</sup> B sappāni pi. <sup>f</sup> so all the MSS. <sup>g</sup> all the MSS.  
bhikkhu. <sup>h</sup> B C<sup>p</sup> C<sup>r</sup> rajitvā.

kārapupphavaṇṇāni kāsāyāni nivāsetvā ca pārūpitvā ca<sup>i</sup> Satthā-  
raṃ upasaṅkamitvā<sup>j</sup> vanditvā ekamantaṃ nisīditvā evaṃ  
āhaṃsu<sup>k</sup>: „Bhante, sotāpānassa ariyasāvakassa mukholokana-  
dāna<sup>l</sup> nāma atthīti.“ „Na, bhikkhave, ariyasāvakānaṃ mukho-  
lokanadānaṃ nāma atthīti.“ „Bhante, ambhākaṃ<sup>m</sup> upajjhāyena  
dhammabhaṇḍāgārikattherena sahaṣṣaggaṇakānaṃ<sup>n</sup> sātakānaṃ<sup>o</sup>  
pañca satāni ekass’ eva daharabhikkhuno dinnāni, so pana  
attanā laddhe bhājetvā ambhākaṃ adāsīti<sup>p</sup>“. „Na, bhikkhave,  
Ānando mukholokanabhikkhaṃ deti<sup>q</sup>, so pan’ assa bhikkhu<sup>r</sup>  
bahūpakāro<sup>s</sup>, tasmā attano upakārassa upakāravasena guṇava-  
sena yuttavasena<sup>t</sup> ‘upakārassa nāma paccupakāro<sup>u</sup> kātum  
vaṭṭatīti’ kataññūkatavedibhāvena<sup>v</sup> adāsī, porāṇakapaṇḍitāpi hi  
attano upakārakānaṃ<sup>y</sup> yeva<sup>z</sup> paccupakāraṃ karimsu<sup>aa</sup> ‘ti vatvā  
tehi yācito attitaṃ āhari:

Attī<sup>o</sup> Bārāṇasīyaṃ Brahmadaṭṭe rājjaṃ karente  
Bodhisatto siho hutvā pabbatagubāyaṃ vasati. So eka-  
divasaṃ gubāya<sup>a</sup> nikkhamitvā<sup>b</sup> pabbatapādaṃ olokesi. Taṃ  
pana pabbatapādaṃ parikkhipitvā<sup>c</sup> mahāsaro ahosi. Tassa  
ekasmiṃ nānataṭṭhāne upari thaddhakaddamapiṭṭhe<sup>d</sup> mudūni<sup>e</sup>  
haritattiyāni jāyimsu<sup>f</sup>, sasakā c’eva hariṇādayo ca<sup>g</sup> sallahuka-

<sup>i</sup> B nivāsetvā pārūpitvā va. <sup>j</sup> B upasaṅkamitvā. <sup>k</sup> B  
āhaṃsuṃ. <sup>l</sup> B -dānaṃ. <sup>m</sup> B omits ambhākaṃ. <sup>n</sup> B -gga-  
nikāni. <sup>o</sup> B sātakāni. <sup>p</sup> B adāsī. <sup>q</sup> B mukholokano bhikkhu  
na deti. <sup>r</sup> C bhikkhū. <sup>s</sup> B C<sup>p</sup> C<sup>s</sup> babu-. <sup>t</sup> B upakāra-  
vasena ca yuttavasena ca. <sup>u</sup> so all the MSS. <sup>v</sup> C<sup>p</sup>  
kataññu-, C<sup>s</sup> kataññu-. <sup>y</sup> C upakārānaṃ, B upakāra-  
kānaṃ. <sup>z</sup> B űeva. <sup>aa</sup> B karīsu, C<sup>p</sup> C<sup>s</sup> karīmsu. <sup>b</sup> B adds  
bhikkhave. <sup>c</sup> B kuharaṃ. <sup>d</sup> B adds pappatamuddhani  
thatvā. <sup>e</sup> B paṭikkhipitvā. <sup>f</sup> B -kaddhimapiṭṭhe. <sup>g</sup> B C<sup>s</sup> mu-  
dnā, C mudūni. <sup>h</sup> B jāhīsu, C jāyīsu. <sup>i</sup> B sasakādayo  
ceva bilārasīṅgālādayo ca.

migā<sup>h</sup> kaddamamatthake vicarantā tāni khādanti. Tam divasam<sup>h</sup> pi eko migo tāni tiṇāni<sup>f</sup> khādanto vicarati. Siho pi 'tam migam gaṇhissāmīti'<sup>g</sup> pabbatamatthakā uppatitvā sithavegena pakkhandi<sup>k</sup>. Migo maraṇabhayaatajjito viravanto palāyi. Siho vegarū sandhāretum asakkonto kalalapiṭṭhe nipatitvā osiditvā uggantum<sup>l</sup> asakkonto cattāro pāde thambhe viya otāretvā sattāharū nirābhāro aṭṭhāsi. Atha eko<sup>m</sup> sigālo<sup>n</sup> gocarapasuto tam disvā bhayena palāyi. Siho tam pakkositvā „bho sigālo<sup>n</sup>, mā palāyi, aham kalale laggo, jivitam me dehīti“ āha. Sigālo<sup>n</sup> tassa santikam gantvā<sup>p</sup> „aham tam uddhareyyam, 'uddhato<sup>q</sup> pana mam khādeyyāsīti' bhāyāmīti.“ „Mā<sup>r</sup> bhāyi, nāhan tam khādissāmī<sup>s</sup>, mahantaṃ pana te<sup>t</sup> guṇam karissāmī<sup>u</sup>, eken' upāyena mam uddharāhīti.“ Sigālo<sup>n</sup> paṭimñam<sup>v</sup> gahetvā<sup>w</sup> catunnam<sup>y</sup> pādānam samantā kalale apanetvā catunnam<sup>z</sup> pi pādānam catasso mātikā<sup>aa</sup> khaṇitvā udakābhimukham akāsi, udakam pavisitvā kalalam mudum akāsi. Tasmim khaṇe sigālo<sup>u</sup> sihassa udarantaram pavisitvā „vāyānam karohi, sāmīti“<sup>aa</sup> uccāsaddam karonto sisena udaram pahari. Siho vegam janetvā kalalā uggantvā<sup>b</sup> pakkhanditva thale aṭṭhāsi. So muhuttam vissamitvā saram oruyha kaddamam dhovitvā nabāyitvā<sup>c</sup> atha ekam<sup>d</sup> mahisam vadhitvā dāṭhābhi<sup>e</sup> ovijjhivā<sup>f</sup> mamsam ubbattetvā „khāda sammā“<sup>g</sup> 'ti<sup>g</sup> sigālassa<sup>h</sup> purato

<sup>h</sup> B adds ca. <sup>i</sup> B C<sup>p</sup> C<sup>s</sup> divasam. <sup>j</sup> B omits tiṇāni, C<sup>s</sup> tināni. <sup>k</sup> C pakkhanditvā. <sup>l</sup> B upagantum. <sup>m</sup> B atheko.  
<sup>n</sup> B siṅgalo. <sup>o</sup> B siṅgala. <sup>p</sup> B gantvā. <sup>q</sup> B uddhato.  
<sup>r</sup> B omits bhāyāmīti mā. <sup>s</sup> B takhādissāmīti. <sup>t</sup> B te pana.  
<sup>u</sup> B karissāmīti. <sup>v</sup> C C<sup>p</sup> C<sup>s</sup> paṭimñam. <sup>w</sup> C adds ca. <sup>y</sup> B adds pi. <sup>z</sup> B catunnam. <sup>aa</sup> B mātikāyo. <sup>u</sup> B siṅgāleva.  
<sup>a</sup> B ssāmīti. <sup>b</sup> B uggantvā. <sup>c</sup> B nabāyitvā daratham paṭi-  
pasambhetvā. <sup>d</sup> B athekam. <sup>e</sup> B aṭṭhāsi. <sup>f</sup> B ovajhitvā.  
<sup>g</sup> B ada sampā ti. <sup>h</sup> B siṅgālassa.

ṭhapetvā tena khādite pacchā attanā khādi. Puna sigālo<sup>1</sup> ekam  
maṁsapesiṁ ḍasitvā gaṇhi „idaṁ kimatthāya<sup>2</sup>, sammā<sup>3</sup> 'ti ca<sup>4</sup>  
vutte „tumhākaṁ dāsi<sup>5</sup> atthi, tassā<sup>6</sup> bhavissatīti“ āha. Siho  
„gaṇhāhīti“<sup>7</sup> vatvā sayam<sup>8</sup> pi sihiyā atthāya<sup>9</sup>, maṁsam gaṇhitvā  
„ehi, samma, ambhākaṁ pabbatamuddhani ṭhatvā<sup>10</sup> sakhiyā  
vasanaṭṭhānaṁ gamissāmā<sup>11</sup> 'ti vatvā tattha gantvā<sup>12</sup> maṁsam  
khādāpetvā sigālaṁ ca sigālīṁ ca<sup>13</sup> assāsetvā<sup>14</sup> tato paṭṭhāya  
„dāni<sup>15</sup> ahaṁ tumhe paṭijaggissāmīti“<sup>16</sup> attano vasanaṭṭhānaṁ  
netvā guhādvāre<sup>17</sup> aññissā guhāya vasāpesi<sup>18</sup>. Tato<sup>19</sup> paṭṭhāya  
gocarāya gacchanto sihiṁ ca sigālīṁ ca<sup>20</sup> ṭhapetvā sigālena<sup>21</sup>  
saddhiṁ gantvā<sup>22</sup> nānāmige vadhitvā ubho pi tatth' eva maṁ-  
sam khādītva itarāsam<sup>23</sup> pi<sup>24</sup> dvinnāṁ āharitvā denti. Evaṁ  
kāle gacchante sihi<sup>25</sup> pi dve putte vijāyi sigālī<sup>26</sup> pi<sup>27</sup>. Te sabbe  
pi samaggavāsaṁ vasiṁsu. Ath' ekadivasaṁ sihiyā<sup>28</sup> etad  
ahosi: „ayaṁ siho sigālaṁ ca sigālīṁ ca sigālapotake<sup>29</sup> ca ativiya  
piyāyati<sup>30</sup>, nūnam assa sigāliyā saddhiṁ santhavo<sup>31</sup> atthi, tasmā  
evaṁ sinehaṁ karoti, yaṁ nūnāhaṁ<sup>32</sup> imaṁ piḷetvā tajjetvā ito  
palāpeyyan<sup>33</sup> ti sā sihassa sigālaṁ<sup>34</sup> gaheṭvā<sup>35</sup> gocarāya gata-

<sup>1</sup> B siṅgālo. <sup>2</sup> B kiṁ mattāya. <sup>3</sup> B omits ca. <sup>4</sup> B C<sup>2</sup> C<sup>3</sup>  
dāsi. <sup>5</sup> B tayāvabhāvaṁ. <sup>6</sup> C C<sup>2</sup> C<sup>3</sup> gaṇhāsīti, B gaṇhāhīti.  
<sup>7</sup> B sayam. <sup>8</sup> C sihiyāttāya, B sihiyā attāya. <sup>9</sup> B pappā-  
muddhani gantvā, C C<sup>2</sup> C<sup>3</sup> pabbatamuddhane ṭhatvā. <sup>10</sup> B  
gaṁtvā. <sup>11</sup> B siṅgālaṁ ca siṅgālīṁ ca. <sup>12</sup> B asosetvā, C ssā-  
setvā. <sup>13</sup> B ito pathāya idāni. <sup>14</sup> B adds vatvā. <sup>15</sup> B guhāya  
dvāre. <sup>16</sup> B vassapeti. <sup>17</sup> B so tato. <sup>18</sup> B siṅgālaṁ ca, <sup>19</sup> B  
siṅgālena. <sup>20</sup> B itarāsam. <sup>21</sup> B omits pi. <sup>22</sup> B C sihi. <sup>23</sup> B  
siṅgālī. <sup>24</sup> B adds dve putte vijāyi. <sup>25</sup> B sihissa. <sup>26</sup> B siṅ-  
gāleṁ ca siṅgālī ca siṅgāla-. <sup>27</sup> B piyāyati, C piyāyati. <sup>28</sup> B  
kiṁ nūnimassa siṅgālassa siṅgāliyā saddhi santhavo, C C<sup>2</sup> C<sup>3</sup>  
nūnam, C<sup>2</sup> santavo. <sup>29</sup> B yaṁ nūnā. <sup>30</sup> B siṅgālaṁ. <sup>31</sup> B  
omits gaheṭvā.



kāle sigālim<sup>1</sup> pīlesi tajjesi: „kimbāraṇā imasmim thāne vasasi na palāyasiti<sup>2</sup>“. Puttāpi 'ssā<sup>3</sup> sigālīputte<sup>4</sup> tath' eva tajjayimsu<sup>5</sup>. Sigālī<sup>6</sup> tam attham sigālassa<sup>7</sup> kathetvā „sīhassa vacanena etāya evam katabbhāvam<sup>8</sup> pana<sup>9</sup> janāma, ciraṁ vasimhā, nāsāpeyyāpi no<sup>10</sup>, amhākaṁ vasanaṭṭhānam eva gacchāmā<sup>11</sup>“ 'ti āha. Sigālo tassa<sup>12</sup> vacanaṁ sutvā sīhaṁ upasaṅkamitvā<sup>13</sup> āha: „Sāmi, ciraṁ amhehi tumbhākaṁ santike vuttham<sup>14</sup>, aticiraṁ vasantā nāma appiyā honti, amhākaṁ go-carāya pakkantakāle sīhi<sup>15</sup> sigālim<sup>16</sup> viheṭheti 'imasmim thāne kasmā vasatha palāyathā<sup>17</sup> 'ti tajjeti<sup>18</sup>, sīhapotakāpi sigālapotake<sup>19</sup> tajjenti, yo nāma yassa attano santike vasaṁ na roceti<sup>20</sup> tena 'yāhiti' niharitabbo va<sup>21</sup>, evam<sup>22</sup> viheṭhanaṁ kimatthiyan<sup>23</sup>“ ti vatvā paṭhamam gatham āha:

1. „Yenakāmaṁ paṇāmeti<sup>24</sup>,  
dhammo balavatan<sup>25</sup>, mīgī<sup>26</sup>  
unnadanti, vijānāhi<sup>27</sup>,  
jātaṁ saraṇato bhayan<sup>28</sup>“ ti.

Tattha yenakāmaṁ paṇāmeti<sup>24</sup> dhammo<sup>25</sup> balavatan<sup>26</sup> ti balavā nāma issaro attano sevakaṁ yena disābhāgena icchatī tena disābhāgena so paṇāmeti<sup>27</sup> nīharati, esa dhammo

<sup>1</sup> B siṅgāli. <sup>2</sup> B palāyasiti, C C<sup>p</sup> C<sup>s</sup> palāyasi. <sup>3</sup> B omits piṣṣā. <sup>4</sup> C sigālī-, B siṅgala-, <sup>5</sup> B tajjiyiyisu. <sup>6</sup> C sigālī, B siṅgāli, <sup>7</sup> B tamattam siṅgālassa. <sup>8</sup> B -bhāvam. <sup>9</sup> B pina. <sup>10</sup> B nāsāpeyyāsi no. <sup>11</sup> B C<sup>p</sup> tassa. <sup>12</sup> B upasaṅkamitvā. <sup>13</sup> B vuttam. <sup>14</sup> B C sīhi. <sup>15</sup> B siṅgāli. <sup>16</sup> B tajjesi. <sup>17</sup> B siṅgālapotake pi. <sup>18</sup> B na rocasi, C nakaroceti. <sup>19</sup> C omits va. <sup>20</sup> B omits evam. <sup>21</sup> C paṇāmati, C<sup>p</sup> C<sup>s</sup> panamati. <sup>22</sup> B balavatanam. <sup>23</sup> so all the MSS. <sup>24</sup> B vijānāti. <sup>25</sup> C paṇāmati, C<sup>p</sup> C<sup>s</sup> paṇamati. <sup>26</sup> B palavatan. <sup>27</sup> B C<sup>p</sup> C<sup>s</sup> paṇāmeti.

balavatam<sup>k</sup>, ayam<sup>l</sup> issarānam<sup>m</sup> sabhāvo pavenidhammo<sup>n</sup> va,  
 tasmā sace ambhākaṃ vāsam na rocetha ujukam eva no nī-  
 haratha, viheṭhanena ko attho ti dīpento evam āha<sup>o</sup>, migi<sup>p</sup>ti<sup>q</sup>  
 siham<sup>r</sup> ālapati, so hi migarājātāya<sup>r</sup> migā assa atthi<sup>s</sup>ti<sup>t</sup> migi<sup>u</sup>,  
 unnadantīti<sup>u</sup> pi<sup>v</sup> tam eva ālapati, so hi unnatānam<sup>v</sup> dantānam<sup>w</sup>  
 atthitāya unnatā<sup>v</sup> dantā assa atthi<sup>x</sup>ti<sup>y</sup> unnadanti<sup>x</sup>, unnadantīti<sup>y</sup>  
 pi<sup>z</sup> pāṭho yeva, vijānāhi<sup>z</sup> esa issarānam<sup>z</sup> dhammo ti evam  
 jānāhi, jātaṃ saraṇato bhayaṃ ti ambhākaṃ tumhe pa-  
 ti<sup>z</sup>ti<sup>z</sup>ti<sup>z</sup>hena<sup>z</sup> saraṇam, tumhākaṃ yeva<sup>z</sup> santikā bhayaṃ jātaṃ,  
 tasmā attano vasaṇatthānam eva gamissāmā<sup>z</sup> 'ti dīpeti; aparo  
 nayo: tava<sup>a</sup> migi<sup>a</sup> sihi<sup>b</sup> unnadanti<sup>c</sup> mama puttadāraṃ tajjeti<sup>d</sup>  
 yena kāmam paṇāmeti<sup>e</sup> yena yenākāreṇa<sup>f</sup> icchati tena  
 paṇāmeti<sup>g</sup> pavatteti<sup>h</sup> viheṭheti<sup>i</sup>, evaṃ tvaṃ vijānāhi, tatra kiṃ  
 sakkā amhehi kātum. dhammo balavatam esa, balavantānam  
 sabhāvo, idāni mayaṃ gamissāmā<sup>j</sup> 'ti yasmā jātaṃ saraṇato  
 bhayaṃ ti. Tassa vacanam sutvā siho sthiṃ āha: „bhadde,  
 asnkasmīṃ nāma 'kāle mama gocaratthāya gantvā<sup>j</sup> sattame  
 divase sigālena ca<sup>k</sup> imāya ca sigāliya<sup>l</sup> saddhim āgatabhāvaṃ  
 sarasīti“. „Āma sarāmīti“. „Jānāsi pana mayhaṃ sattāhaṃ

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<sup>k</sup> B palavatam. <sup>l</sup> C omits ayam. <sup>m</sup> C<sup>p</sup> C<sup>s</sup> issarānam.  
<sup>n</sup> C<sup>p</sup> C<sup>s</sup> paveni-. <sup>o</sup> B āhameva. <sup>p</sup> B gīhiti. <sup>q</sup> C sihim.  
<sup>r</sup> B pigarājātāya. <sup>s</sup> C<sup>p</sup> C<sup>s</sup> migi. <sup>t</sup> C omits pi, B unnadanti  
 siham eva ālapati. <sup>u</sup> C<sup>p</sup> C<sup>s</sup> unnatānam. <sup>v</sup> C<sup>p</sup> C<sup>s</sup> unnatā,  
 B unna. <sup>w</sup> B unnadatha, C unnadanti, C<sup>p</sup> C<sup>s</sup> unnadanti. <sup>x</sup> C<sup>p</sup> C<sup>s</sup>  
 unnadantīti, B danti. <sup>y</sup> C<sup>p</sup> C<sup>s</sup> issarānam. <sup>z</sup> B patiṭhāhena. <sup>a</sup> B  
 tamhākaṃ ſeva. <sup>b</sup> B tāva. <sup>c</sup> B C sihi. <sup>d</sup> C C<sup>p</sup> B unnadanti.  
<sup>e</sup> C C<sup>p</sup> C<sup>s</sup> tajjenti. <sup>f</sup> C paṇāmati, C<sup>p</sup> C<sup>s</sup> paṇāmati. <sup>g</sup> B  
 yena kāraṇena, C<sup>p</sup> C<sup>s</sup> yenākāreṇa. <sup>h</sup> C paṇāmati, C<sup>p</sup> C<sup>s</sup>  
 paṇāmati. <sup>i</sup> C C<sup>p</sup> C<sup>s</sup> pavattati. <sup>j</sup> B adds palāpeti pi. <sup>k</sup> B gamtvā.  
<sup>l</sup> B iminā ca siṅgālena. <sup>m</sup> B siṅgāliya.

anāgamanassa kāraṇaṃ<sup>m</sup> ti. „Na jānāmi, sāmīti.“ „Bhadde, ahaṃ ‘ekaṃ migam gaṇhissāmīti’ virajjhīva kalale laggo tato nikkhamitum asakkonto sattāham nirāhāro aṭṭhāsim, sv-āhaṃ imaṃ sigālaṃ<sup>m</sup> nissāya jīvitaṃ labhiṃ, ayaṃ me jivitaḍāyako, sahāyo mittadhamme ṭhātum samattho hi mitto dubbalo nāma n’atthi, ito paṭṭhāya mayhaṃ sahāyassa ca sahāyikāya ca puttakānaṃ ca evarūpaṃ avamānaṃ mā akāsīti<sup>n</sup>“ vatvā sīho dutiyaṃ gātham āha:

2. „Api ce pi<sup>n</sup> dubbalo mitto  
mittadhammesu tiṭṭhati  
so nātako ca bandhu ca  
so mitto so ca me sakhā;  
dāṭhīni<sup>o</sup>, mātimaññittho<sup>p</sup>,  
sigālo mama pānado<sup>q</sup>“ ti.

Tattha api ce pīti eko pi-saddo<sup>r</sup> anuggahattho<sup>s</sup> eko sambhāvanattho<sup>t</sup>, tatṭhāyaṃ yojanā: dubbalo ce pi mitto mittadhammesu api tiṭṭhati<sup>u</sup> sace ṭhātum sakkoti<sup>v</sup> so nātako ca bandhu ca so<sup>x</sup> mittacittatāya<sup>y</sup> mitto<sup>z</sup> so ca me sahāyatthena<sup>a</sup> sakhā, dāṭhīni<sup>b</sup> mātimaññittho<sup>c</sup> bhadde dāṭhasampanne<sup>d</sup> sīhi<sup>e</sup> mā mayhaṃ sahāyaṃ vā sahāyīm vā atimaññi<sup>f</sup> ayaṃ<sup>g</sup> hi

<sup>m</sup> B sigālaṃ. <sup>n</sup> B omits pi. <sup>o</sup> B dāṇiṭhī, C dāṭhīni.  
<sup>p</sup> B mātimañhivo, C matimaññittho, C<sup>s</sup> mātimaññittho, C<sup>p</sup> mātimaññitto. <sup>q</sup> C pānado. <sup>r</sup> B eko apisaddo. <sup>s</sup> B anuggahaṭṭho. <sup>t</sup> B sambhāvanatto. <sup>u</sup> B adds vo. <sup>v</sup> C asakkoti.  
<sup>x</sup> B omits so. <sup>y</sup> C mittamittatāya, B mittacittatāyaṃ. <sup>z</sup> C<sup>p</sup> mittho. <sup>a</sup> B sahāyatthena, C<sup>p</sup> C<sup>s</sup> sahāyaṭṭhena. <sup>b</sup> B dāṭhīti, C<sup>s</sup> dāṭhīni, C<sup>p</sup> dāṭhīni. <sup>c</sup> B mātimaññivhoti, C mātimaññittho.  
<sup>d</sup> C C<sup>p</sup> dāṭhasampanne, C<sup>s</sup> dāṭhasampanne altered into sampannena, B dāṭhasampannā. <sup>e</sup> C<sup>p</sup> C<sup>s</sup> sīhī. <sup>f</sup> C C<sup>p</sup> atimaññi, C<sup>s</sup> atimaññi, B atimañhivo. <sup>g</sup> B ayaṃ.

sigālo<sup>1</sup> mama pāṇado<sup>2</sup> ti. Sā sīhassa vacanaṃ sutvā sigālīm<sup>3</sup> khamāpetvā tato paṭṭhāya saputtāya tāya<sup>4</sup> saddhiṃ samaggavāsaṃ vasi<sup>5</sup>, sīhapotakāpi sigālapotakehi<sup>6</sup> saddhiṃ kilamānā<sup>7</sup> mātāpitunnaṃ atikkantakāle pi mittabhāvaṃ abhinditvā sammodamānāpi vasiṃsu. Tesāṃ kira sattakulaparivaṭṭe<sup>8</sup> abhijjamānā<sup>9</sup> metti<sup>10</sup> agamāsi<sup>11</sup>.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakasetvā jātakam samodhānesi: (Saccapariyosāne keci sotāpannā, keci sakadāgāmino, keci anāgāmino, keci arahantā abhesuṃ.) „Tadā sigālo<sup>12</sup> Ānando ahosi, sīho pana aham evā<sup>13</sup> 'ti. Guṇa-jātakam<sup>14</sup>.

## II, 16, 8. SUHANU-JĀTAKA.

„Na-y-idaṃ<sup>1</sup> visamasīlenā<sup>2</sup>“ 'ti. Idaṃ Satthā Jetavane viharanto dve caṇḍabhikkhū<sup>3</sup> ārabba kathesi. Tasmiṃ hi samaye Jetavane pi eko bhikkhu caṇḍo ahosi pharuso sāhasiko, janapade<sup>4</sup> pi. Ath' ekadivasaṃ janapado<sup>5</sup> bhikkhu kenacid eva karaṇīyena Jetavanaṃ agamāsi<sup>6</sup>. Sāmaṇerā c'eva daharabhikkhū ca tassa<sup>7</sup> caṇḍabhāvaṃ jānanti, taṃ<sup>8</sup> „dvinnarū caṇḍānaṃ kalaham passissāmā<sup>9</sup>“ 'ti kutūhalā<sup>10</sup> taṃ

<sup>1</sup> B siṅgālo. <sup>2</sup> C<sup>p</sup> C<sup>s</sup> pāṇado. <sup>3</sup> C C<sup>p</sup> C<sup>s</sup> sigālām, B sigāli. <sup>4</sup> B saputtadārāya. <sup>5</sup> B vasiṃsuṃ. <sup>6</sup> B siṅgāla-. <sup>7</sup> C kilamānā, B C<sup>p</sup> C<sup>s</sup> kilamāno sammodamānā. <sup>8</sup> B sattakālaparivatto. <sup>9</sup> B abhijjamāno. <sup>10</sup> C mettiṃ, C<sup>p</sup> C<sup>s</sup> metti, B mitti. <sup>11</sup> B āgamāsi. <sup>12</sup> B siṅgālo. <sup>13</sup> B sīhajātakam satta-maṃ. <sup>14</sup> B dutiyaṃ. <sup>15</sup> B caṇḍe-. <sup>16</sup> C janapade. <sup>17</sup> B janapado. <sup>18</sup> B āgamāsi. <sup>19</sup> C tasso. <sup>20</sup> B tesāṃ. <sup>21</sup> B kutūhalena.

bhikkhū Jetavana-vāsikassa pariveṇam<sup>a</sup> paḥiṇṇesu<sup>a</sup>. Ubbo<sup>d</sup> caṇḍā aññaṃaññaṃ<sup>b</sup> disvā va saṃsandimṣu samesum<sup>c</sup> hatthapādapitṭhisambhānādīni akamṣu. Dhammasabhāyaṃ bhikkhū katham samuṭṭhāpesum: „Āvuso, caṇḍā bhikkhū aññesaṃ<sup>d</sup> upari caṇḍā pharusā sāhasikā, aññaṃaññaṃ<sup>b</sup> pana ubbo pi<sup>e</sup> samaggā sammodamānā piyasaṃvāsā jātā“ ti. Satthā āgantvā<sup>f</sup> „kāya nu 'ttha, bhikkhave, etarahi kathāya sannisinnā“ ti pucchitvā „imāya nāmā“ 'ti vutte „na, bhikkhave, idān' eva, pubbe p' ete aññesaṃ<sup>d</sup> caṇḍā pharusā sāhasikā aññaṃaññaṃ<sup>b</sup> pana samaggā sammodamānā piyasaṃvāsā va<sup>g</sup> ahesun“ ti vatvā atitāṃ āhari:

Atīte Bārāṇasiyaṃ Brahmadaṭṭe rajjaṃ kārente Bodhisatto tassa sabbatthako<sup>h</sup> atthadhammānūsāsakaamacco<sup>i</sup> ahoṣi. So pana rājā thokaṃ dhanalobhapakatiko. Tassa Mahāsoṇo<sup>j</sup> nāma kūṭaasso<sup>k</sup> atthi. Atha<sup>l</sup> uttarāpathakā assa-vāṇijā<sup>m</sup> pañca assasatāni ānesum. Assānaṃ āgatabhāvaṃ rañño<sup>n</sup> ārocesum. Tato pubbe pana Bodhisatto asse agghāpetva mūlaṃ aparihāpetvā dāpesi. Rājā taṃ asukhāyamāno<sup>o</sup> aññaṃ<sup>p</sup> amaccaṃ pakkosivā<sup>q</sup> „tata, asse agghāpehi agghāpetvā“ ca paṭhamāṃ Mahāsoṇaṃ<sup>e</sup> yathā tesāṃ assānaṃ antaram pavisati tathā vissajjetvā asse ḍasāpetvā<sup>t</sup> vaṇite<sup>u</sup> kārapetvā dubbala-

<sup>a</sup> C parivenam. <sup>a</sup> B paḥiṇṇesu, C<sup>p</sup> C<sup>e</sup> paḥiṇṇesu. <sup>d</sup> B te ubbo pi. <sup>b</sup> C C<sup>p</sup> C<sup>e</sup> aññaṃaññaṃ. <sup>c</sup> B yasaṃvāsasaṃvāsasmodimṣu. <sup>d</sup> C C<sup>p</sup> C<sup>e</sup> aññesaṃ. <sup>e</sup> B adds te. <sup>f</sup> B āgantvā. <sup>g</sup> C omits va, B ca. <sup>h</sup> B pappatasādhako. <sup>i</sup> B -sāsako amacco. <sup>j</sup> C C<sup>p</sup> C<sup>e</sup> mahāsoṇo. <sup>k</sup> B C<sup>p</sup> kūṭa-. <sup>l</sup> B adds dve. <sup>m</sup> C<sup>p</sup> C<sup>e</sup> -vāṇijā. <sup>n</sup> C rañño. <sup>o</sup> B parihāyamāno. <sup>p</sup> C C<sup>p</sup> C<sup>e</sup> aññaṃ, B aññaṃaññaṃ. <sup>q</sup> B pakkosāpetvā. <sup>r</sup> B agghāpento. <sup>s</sup> B mahāsoṇaṃ, C C<sup>p</sup> C<sup>e</sup> mahāsonam. <sup>t</sup> B ḍasāpetvā. <sup>u</sup> B vaṇite, C<sup>p</sup> C<sup>e</sup> vanite.

kāle<sup>v</sup> mūlam hāpetvā<sup>\*</sup> agghāpeyyāsiti<sup>v</sup>“ āha. So „sādhū“ ti sampajicchitvā tathā akāsi. Assavāṇijā<sup>m</sup> anattamanā<sup>\*</sup> hutvā tena katakiriyaṃ Bodhisattassa ārocesuṃ. Bodhisatto „kiṃ pana tumbhākaṃ nagare kūṭasso<sup>o</sup> n’atthīti<sup>o</sup>“ pucchi. „Atthi, sāmi, Suhanu<sup>a</sup> nāma kūṭasso<sup>b</sup> caṇḍo pharuso“ ti<sup>c</sup>. „Tena hi puna<sup>d</sup> āgacchantā naṃ<sup>e</sup> assaṃ āneyyāthā“ ti. Te „sādhū“ ti paṭisunītvā<sup>f</sup> puna āgacchantā taṃ<sup>g</sup> kūṭassaṃ<sup>h</sup> gāhāpetvā āgacchimsu<sup>i</sup>. Rājā „assavāṇijā<sup>j</sup> āgatā“ ti sutvā sihapañjaraṃ ugghāṭetvā<sup>k</sup> asse oloketvā Mahāsoṇaṃ<sup>l</sup> vissajjāpesi. Assavāṇijāpi<sup>m</sup> Mahāsoṇaṃ<sup>n</sup> āgacchantāṃ disvā Suhanuṃ vissajjesuṃ<sup>o</sup>. Te aññamaññaṃ<sup>p</sup> patvā sarirāṇi<sup>q</sup> lehentā<sup>r</sup> aṭṭhaṃsu. Rājā Bodhisattaṃ pucchi: „Vayassa, ime dve kūṭassā<sup>s</sup> aññesaṃ<sup>t</sup> caṇḍā pharusā sāhasikā aññe<sup>u</sup> asse ḍasitvā<sup>v</sup> gelaññaṃ<sup>w</sup> pāpenti, aññamaññaṃ<sup>p</sup> pana sariraṃ<sup>y</sup> lehentā<sup>z</sup> sammodamānā aṭṭhaṃsu, kiṃ nāṃ<sup>’</sup> etan“ ti. Bodhisatto „na-y-ime, mahārāja, visamasilā, samasilā samadhātukā<sup>aa</sup> ete“ ti vatvā imaṃ gāthādvayaṃ āha:

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<sup>v</sup> B adds mūle. <sup>\*</sup> B adds asse. <sup>v</sup> B agghāpessasīti. <sup>c</sup> C anattamanā. <sup>o</sup> B kūṭaasso, C<sup>p</sup> kūṭasso. <sup>o</sup> B attīti. <sup>a</sup> B suhaṇu. <sup>b</sup> B kūṭaasso, C C<sup>p</sup> kūṭasso. <sup>c</sup> C omits ti. <sup>d</sup> B omits puna. <sup>e</sup> B taṃ. <sup>f</sup> C paṭisunītvā. <sup>g</sup> C<sup>p</sup> C<sup>s</sup> naṃ, B ta. <sup>h</sup> B kūṭaassaṃ. <sup>i</sup> B āgacchisu. <sup>j</sup> C<sup>p</sup> C<sup>s</sup> assavāṇijā. <sup>k</sup> B sihapañcaram ugghāpetvā. <sup>l</sup> C mahāsoṇaṃ. <sup>m</sup> C<sup>p</sup> C<sup>s</sup> assavāṇijāpi. <sup>n</sup> C<sup>p</sup> C<sup>s</sup> mahāsoṇaṃ. <sup>o</sup> C vissajjāpesuṃ. <sup>p</sup> C C<sup>p</sup> C<sup>s</sup> aññamaññaṃ. <sup>q</sup> C sarirāṇi. <sup>r</sup> B lepanto samodamānā. <sup>s</sup> B kūṭaasata. <sup>t</sup> C C<sup>p</sup> C<sup>s</sup> aññesaṃ. <sup>u</sup> C aññe, B omits aññe. <sup>v</sup> B ḍasitvā. <sup>w</sup> C C<sup>p</sup> C<sup>s</sup> gelaññaṃ. <sup>y</sup> B idāni pana aññamaññaṃ sariraṃ. <sup>z</sup> B C lehantā. <sup>aa</sup> B visamasilā visamadhātukā, C visamasilā samadhātukā.

1. „Na-y-idam visamasīlena  
Soṇena Suhanus saḥā<sup>a</sup>,  
Suhanu pi<sup>a</sup> tādiso yeva  
yo Soṇassa sagocaro<sup>b</sup>.
2. Pakkhandinā pagabbhena  
niccam<sup>c</sup> sandānakhadinā  
sameti pāpaṃ pāpena  
sameti asatā asan<sup>d</sup>“ ti.

Tattha nayidam visamasīlena Soṇena Suhanussabā<sup>a</sup>  
ti yaṃ idam Suhanu<sup>f</sup> kūṭasso<sup>g</sup> Soṇena<sup>h</sup> saddhiṃ pemaṃ ka-  
roti idam na attano visamasīlena, attha kho attano samasīlen<sup>i</sup>  
eva<sup>i</sup> saddhiṃ karoti, ubho pi b<sup>i</sup> ete attano anācāratāya dus-  
sīlatāya samasīlā samadbātuka, Suhanu pī<sup>j</sup> tādiso yeva  
yo Soṇassa sagocaro ti yādiso hi Soṇo Suhanu<sup>k</sup> pi tā-  
diso yeva, yo Soṇassa<sup>l</sup> sagocaro<sup>m</sup>, yaṃgocaro Soṇa<sup>n</sup> tam-  
gocaro yeva, yatb<sup>i</sup> eva hi Soṇo assagocaro asse ḍasanto<sup>o</sup> ca-  
rati tathā Suhanu pi, iminā nesaṃ samānagocarataṃ dasseti;  
te pana ācaragocare<sup>p</sup> ekato katvā dassetum pakkhandinā  
ti ādi vuttam, tattha pakkhandinā ti assānaṃ upari pak-  
khandanagocarena<sup>r</sup>, pagabbhenā<sup>s</sup> ti kāyapāgabbhiyādisaman-  
nāgatena dussīlena, niccam<sup>t</sup> sandānakhadinā ti sadā<sup>u</sup>  
attano bandhanayottaṃ khādanasīlena kbādanagocarena<sup>v</sup> ca,

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<sup>a</sup> B suhaṇu saba. <sup>a</sup> B suhaṇu pi, C suhanū pi. <sup>b</sup> B yo so-  
bhaṇassa gocaro. <sup>c</sup> B nicca. <sup>d</sup> B asabhan. <sup>e</sup> B suhaṇu saḥā. <sup>f</sup> B  
suhaṇu. <sup>g</sup> B kūṭaasso. <sup>h</sup> C sonena. <sup>i</sup> C C<sup>e</sup> visamasīleneva, C<sup>p</sup> has  
corrected visama- to sama-. <sup>j</sup> B suhaṇu pi. <sup>k</sup> B suhaṇu.  
<sup>l</sup> C sonassa. <sup>m</sup> B adds ti. <sup>n</sup> C sono. <sup>o</sup> B ḍamsento.  
<sup>p</sup> B anācāragocare. <sup>q</sup> C<sup>p</sup> C<sup>e</sup> pakkhandhana-. <sup>r</sup> C<sup>p</sup> -goca-  
reṇa. <sup>s</sup> C pāgabbhenā. <sup>t</sup> C niccā. <sup>u</sup> B tadā. <sup>v</sup> C C<sup>p</sup> C<sup>e</sup>  
-gocareṇa.

sameti pāpaṃ pāpenā ti etesu aññatarena<sup>\*</sup> pāpena sad-  
 dhim aññatarassa<sup>†</sup> pāpaṃ dussīliyaṃ sameti, asatā asan ti  
 etesu aññatarena<sup>\*</sup> asatā anācāragocarasaṃpannena saha<sup>‡</sup> ita-  
 rassa asan<sup>§</sup> asādhukammaṃ sameti gūthādini viya<sup>||</sup> gūthādhi  
 ekato saṃsandati<sup>¶</sup> sadisaṃ nibbisesaṃ eva hotiti. Evaṃ  
 vatvā ca pana Bodhisatto „mahārāja, ‘rañña<sup>‡</sup> nāma na atilud-  
 dhena bhavitaḥḥan’ ti parassa santakaṃ<sup>§</sup> nāma nāsetuṃ na  
 vattatiti<sup>||</sup> rājanaṃ ovaditvā<sup>¶</sup> asse agghāpetvā bhūtaṃ eva  
 mūle<sup>§</sup> dāpesi. Assavaṇṇija<sup>||</sup> yathāsabbhāvaṃ eva mūlaṃ labbitvā  
 haṭṭhatuṭṭhā agamaṃsu<sup>¶</sup>. Rājāpi Bodhisattassa ovāde ṭhatvā  
 yathākammaṃ gato.

Satthā imaṃ dhanumadesanaṃ aharitvā jātakani samo-  
 dhānesi: „Tadā dve assā ime duṭṭhabhikkhū ahesuṃ, rājā Ānando,  
 paṇḍitāmacco<sup>¶</sup> pana aham evā<sup>||</sup>’ ti. Suhanu-jātakani<sup>¶</sup>.

## II, 16, 9. MORA-JĀTAKA.

„U<sup>||</sup>det’ ayaṃ cakkhumā<sup>||</sup> ti. Imaṃ Satthā Je-  
 tavane viharanto ekaṃ ukkaṇṭhitabhikkhuṃ<sup>¶</sup> arabbha kathesi.

\* C C<sup>p</sup> C<sup>s</sup> -aññatarena. † C C<sup>p</sup> C<sup>s</sup> aññatarassa. ‡ C<sup>s</sup> saha. § C  
 C<sup>p</sup> C<sup>s</sup> ayaṃ. || C omits gūthādini viya, C<sup>p</sup> has added gūthādini  
 viya. ¶ B ekako sandati. \* C<sup>p</sup> C<sup>s</sup> rañña, C rañña.  
 § C santikaṃ. ¶ B vattati. ¶ B ovaditvā, C<sup>p</sup> has corrected  
 ovaditvā to ovaditvā. ¶ B bhūtamūlaṃ. / C<sup>p</sup> C<sup>s</sup> assavaṇṇija.  
 § B āgamaṃsu. ¶ B paṇḍitaamacco. ¶ B suhanujātakani aṭṭhamani.  
 § B ukkaṇṭhitam.



So<sup>k</sup> bhikkhu bhikkhūhi<sup>l</sup> Satthu santikaṃ nīto<sup>m</sup> „saccam kira tvam, bhikkhu, ukkaṇṭhito“ ti vutte „saccam“, bhante“ ti vatvā „kim disvā“ ti vutte „ekam alamkatapaṭiyattasarīraṃ<sup>o</sup> mātugāmaṃ oloketvā“ ti āha<sup>p</sup>. Atha naṃ Satthā „bhikkhu, mātugāmo<sup>q</sup> nāma tumbhādisānaṃ yeva kasmā<sup>r</sup> cittaṃ nālulessanti“, porāṇakapaṇḍitānaṃ<sup>f</sup> pi hi mātugāmassa saddaṃ sutvā satta vassasatāni asamudāciṇṇakilesā okāsaṃ labhivā khaṇe<sup>g</sup> eva samudācarimsu, visuddhāpi satta saṃkilissanti, uttamayasasamaṅgino<sup>u</sup> pi āyasakyaṃ<sup>v</sup> pāpuṇanti pag eva aparisuddhā“ ti vatvā attitaṃ āhāri:

Attite Bārāṇasiyaṃ Brahmadaṭṭe rajjaṃ kareṇte Bodhisatto morayoniyaṃ paṭisandhim gahetvā aṇḍakāle pi kaṇikāramakulavaṇṇaṇḍakoso<sup>x</sup> hutvā aṇḍaṃ bhinditvā nikkhanto suvaṇṇavaṇṇo ahosi dassaṇīyo pāsādiko pakkhānaṃ antare surattarājivirājito<sup>y</sup>. So attano jīvitāṃ rakkhanto tisso pabbatarājīyo atikkamma catutthāya pabbatarājīyā ekasmiṃ Daṇḍakahiraṇṇa-pabbatatale<sup>z</sup> vasaṃ kappesi. So pabbātāya rattiyā pabbatamatthake nisinna suriyaṃ<sup>z</sup> uggacchantāṃ oloketvā attano gocarabhūmiyaṃ rakkhāvapaṇatthāya<sup>z</sup> Brahma-mantaṃ bandhanto „udet<sup>z</sup> ayaṃ“ ti ādim āha:

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<sup>k</sup> B adds hi. <sup>l</sup> C<sup>p</sup> C<sup>r</sup> bhikkhuhi. <sup>m</sup> B netvā. <sup>n</sup> C saccam. <sup>o</sup> C C<sup>p</sup> C<sup>r</sup> -paṭiyattaṃ sarīraṃ. <sup>p</sup> B mātugāmaṃ disvā ukkaṇṭhiti. <sup>q</sup> C<sup>p</sup> has corrected mātugāmā to mātugāmo. <sup>r</sup> B kasmā tumbhādisānaṃ yeva. <sup>s</sup> B nālulessati. <sup>t</sup> B -tānaṃ. <sup>u</sup> B uttamasaṃgino, C<sup>p</sup> C<sup>r</sup> uttamayasasamaṅgino, C -samaṅgito. <sup>v</sup> B assasaṅkya. <sup>x</sup> C<sup>p</sup> C<sup>r</sup> kanikāra-, B kaṇikāramakulavaṇṇo viya antakoso, C kaṇikāramakulavaṇṇa aṇḍakoso. <sup>y</sup> B -rājiti-, C -rājī-. <sup>z</sup> B dantakuhiraṇṇa-, C<sup>p</sup> C<sup>r</sup> daṇḍakahiraṇṇa-. <sup>aa</sup> B C<sup>p</sup> sūriyaṃ. <sup>ab</sup> C C<sup>p</sup> C<sup>r</sup> rakkhāvapaṇa-, B rakkhaṇatthāya.

1. „Udet' ayam cakkhumā ekarājā  
 harissavaṇṇo paṭhavippabbhāso<sup>a</sup>;  
 taṃ taṃ namassāmi harissavaṇṇaṃ paṭhavippabbhāsaṃ<sup>b</sup>,  
 tay' ajja guttā viharemu<sup>c</sup> divasaṃ“ ti.

Tattha udetīti pacīnalokadhātuto uggaecchati, cakkhumā ti sakalacakkavālavāsinaṃ<sup>d</sup> andhakaraṃ vidhamitvā cakkhupaṭilābhakaraṇa<sup>e</sup> yaṃ tena<sup>f</sup> tesam dinnam cakkhum tena<sup>g</sup> cakkhunā cakkhumā, ekarājā ti<sup>h</sup> sakalacakkavāle<sup>i</sup> ālokarānaṃ<sup>j</sup> antare seṭṭhavisitṭhaṭṭhena<sup>k</sup> ekarājā, harissavaṇṇo ti harissamānavanṇo suvaṇṇavaṇṇo ti attho, paṭhaviṃ pabbhāsetīti<sup>l</sup> paṭhavippabbhāso<sup>m</sup>; taṃ taṃ namassāmiti tasmā tam<sup>n</sup> evarūpaṃ bhavantaṃ namassāmi, tayajja guttā viharemu divasaṃ ti tayā ajja rakkhitaḡopitā<sup>o</sup> hutvā imaṃ divasaṃ catuiriyaṃ paṭhavihāreṇa<sup>p</sup> sukhāṃ vihareyyāma. Evaṃ Bodhisatto imāya gāthāya suriyaṃ<sup>q</sup> namassitvā dutiyaḡāthāya atite parinibbute buddhe c' eva buddhaḡuṇe ca namassati:

- 2<sup>a</sup>. „Ye brāhmaṇā<sup>r</sup> vedagū<sup>s</sup> sabbadhamme  
 te me namo te ca maṃ palayantu;  
 nam' atthu buddhānaṃ, nam' atthu bodhiyā,  
 namo vimuttānaṃ, namo vimuttiyā.“

<sup>a</sup> B pathavi. <sup>b</sup> B pathavippabbhāsaṃ. <sup>c</sup> B ratta vihāremu.  
<sup>d</sup> B -cakkavālavāsinaṃ, C<sup>p</sup> C<sup>s</sup> have corrected -cakkavāla-  
 to -cakkavāla-. <sup>e</sup> C -karaṇa. <sup>f</sup> B yantena, C yaṃ yena.  
<sup>g</sup> B dvinnam cakkhupaṭilābhakaraṇa. <sup>h</sup> B adds sakarājāti.  
<sup>i</sup> C C<sup>s</sup> sakaḡa-, B sakalacakkavāle, C<sup>p</sup> sakaḡacakkavāle. <sup>j</sup> C<sup>p</sup>  
 C<sup>s</sup> -karānaṃ. <sup>k</sup> B seṭṭhavisetṭhaṭṭhena. <sup>l</sup> C<sup>p</sup> paṭhavippabbhā-  
 setīti. <sup>m</sup> B attho pathavippabbhāso ti pathavipabbhāso. <sup>n</sup> B taṃ  
 tasmā. <sup>o</sup> B rakkhita-. <sup>p</sup> B catuḡi iyaḡapathehi, C -vihareṇa.  
<sup>q</sup> B C<sup>p</sup> sūriyaṃ. <sup>r</sup> B C<sup>p</sup> brahmaṇā. <sup>s</sup> B C<sup>p</sup> C<sup>s</sup> vedagu.

2<sup>b</sup>. Imam so parittam katvā  
moro carati<sup>f</sup> esanā<sup>u</sup> ti.

Tattha ye brāhmaṇā<sup>v</sup> ti ye bahitapāpā visuddhibrāhmaṇa,  
vedagū ti vedānam pāram gatā ti pi vedagū, vedehi pāram  
gatā ti pi vedagū<sup>z</sup>, idha pana sabbe<sup>y</sup> saṁkhatāsaṁkhatadhamme  
vidite pākaṭe katvā gatā ti vedagū<sup>z</sup>, ten' evāha sabba-  
dhamme ti, sabbe khandhāyatanadhātudhamme<sup>o</sup> salakkhaṇa-  
sāmaññalakkhaṇavasena<sup>u</sup> attano ñāṇassa<sup>a</sup> vidite pākaṭe<sup>b</sup> katvā  
gatā, tiṇṇam Mārānam<sup>c</sup> matthakam madditvā dasasahasślo-  
kadhātum unnādetvā bodhitale sammāsambodhim patvā saṁ-  
sāram vā atikkantā ti attho, te me namo ti te mama imam  
namakkaram paṭicchantu, te ca mam pālayantū 'ti evam  
mayā namassitā ca<sup>d</sup> te bhagavanto<sup>e</sup> maṁ paṇentu<sup>f</sup> rakkhantu  
gopentu, namatthu buddhānaṁ namatthu bodhiyā  
namo vimuttānam namo vimuttiyā ti ayaṁ mama  
namakkāro<sup>o</sup> atītānam parinibbutānam buddhānam atthu, tesam  
yeva<sup>h</sup> catusu maggesu catusu phalesu ñāṇasaṁkhātāya<sup>i</sup> bodhiyā<sup>j</sup>  
atthu, tathā tesam yeva<sup>k</sup> arahattaphalavimuttiyā<sup>i</sup> vimuttānam  
atthu, yā<sup>m</sup> ca tesam tadaṅgavimuttivikkhambhanavimuttisamuc-  
chedavimuttiपापिपपसद्धिविमुत्तिनिस्सारावविमुत्ति<sup>n</sup> pañcavi-

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<sup>f</sup> B calati. <sup>u</sup> C esatā. <sup>v</sup> B brahmaṇā. <sup>z</sup> B devagū ti de-  
vānam pāram gatā ti pi vedagū (devagū?) vedehi pāram  
gatā ti vedagū. <sup>y</sup> B sabba. <sup>a</sup> C C<sup>p</sup> C<sup>s</sup> vedagu. <sup>o</sup> C<sup>p</sup>  
bandhāyatana-. <sup>c</sup> C C<sup>p</sup> C<sup>s</sup> -sāmañña. <sup>a</sup> C ñāṇassa.  
<sup>b</sup> B pākaṭe. <sup>e</sup> all the MSS. mārānam. <sup>d</sup> B omits ca.  
<sup>e</sup> B bhavanto. <sup>f</sup> B pālayantu. <sup>o</sup> B namakkā, C tamak-  
kāram. <sup>h</sup> B tesaṁ ñeva. <sup>i</sup> C ñāṇasaṁkhātāya, B ñāṇasañ-  
khātāya, C<sup>p</sup> C<sup>s</sup> ñāṇasaṁkhātā. <sup>j</sup> C<sup>p</sup> C<sup>s</sup> sambodhiyā. <sup>k</sup> B tesaṁ  
ñeva. <sup>l</sup> B omits vimuttiyā. <sup>m</sup> C omits yā. <sup>n</sup> B tadagi- -paṭipasa-  
saddhi-, C tadaṅgi- -vikkhamhana- -patipassaddhi-.

dhā vimutti<sup>o</sup> tassā tesam<sup>o</sup> vimuttiyāpi ayaṃ mayhaṃ namakkāro  
 atthū ti; imaṃ so parittaṃ katvā moro carati esanā  
 ti idaṃ pana padadvayaṃ Satthā abhisambuddho hutvā āha,  
 tass' attho: bhikkhave, so moro<sup>o</sup> imaṃ parittaṃ imaṃ rakkhaṃ  
 katvā attano gocarabhūmiyaṃ pupphaphalādinam<sup>o</sup> atthāya  
 nānappakārāya<sup>o</sup> esanāya<sup>o</sup> carati. Evaṃ divā<sup>o</sup> saṃcaritvā sāyaṃ  
 pabbatamatthake nisiditvā atthaṃ gacchantāṃ suriyaṃ<sup>o</sup> olokeno  
 buddhaguṇe āvajjetvā nivāsanaṭṭhāne rakkhāvaraṇatthāya<sup>o</sup> puna  
 Brahmamantaṃ bandhanto „apetayan“ ti ādim āha:

3. „Apet' ayaṃ cakkhumā ekarājā  
 harissavaṇṇo paṭhavippabhāso<sup>o</sup>;  
 taṃ taṃ namassāmi harissavaṇṇaṃ paṭhavippabhāsaṃ<sup>o</sup>,  
 tay' ajja guttā vibaremu rattim.

4<sup>a</sup>. Ye brāhmaṇā vedagū<sup>o</sup> sabbadhamme  
 te me namo te ca maṃ pālayantu;  
 naṃ' atthu buddhānaṃ, naṃ' atthu bodhiyā,  
 namo vimuttānaṃ, namo vimuttiyā.“

4<sup>b</sup>. Imaṃ so parittaṃ katva  
 moro vāsaṃ akappayīti.

Tattha apetīti apayāti atthaṃ gacchati; imaṃ so parittaṃ  
 katvā moro vāsaṃ akappayīti idaṃ<sup>o</sup> pi abhisambuddho  
 hutvā āha, tass' attho: bhikkhave, so moro imaṃ parittaṃ  
 imaṃ<sup>o</sup> rakkhaṃ katvā attano nivāsanaṭṭhāne vāsaṃ akap-  
 payittha, tassa rattim vā divā<sup>o</sup> vā imassa parittassānubhā-

<sup>o</sup> B tassa nesaṃ. <sup>o</sup> B adds tadā. <sup>o</sup> B pupphaphalādi, C<sup>o</sup>  
 pupphalādinam. <sup>o</sup> B nānappakārā. <sup>o</sup> C omits esanāya, B  
 esanā. <sup>o</sup> B diva. <sup>o</sup> B sūriyaṃ. <sup>o</sup> B rakkhācaraṇa-. <sup>o</sup> B  
 pathavi-. <sup>o</sup> C<sup>o</sup> C<sup>o</sup> vedagu. <sup>o</sup> B idaṃ. <sup>o</sup> B C<sup>o</sup> omit imaṃ.  
<sup>o</sup> C<sup>o</sup> C<sup>o</sup> divaṃ, C has altered divaṃ to divasaṃ.

vena<sup>a</sup> n'eva bhayaṃ<sup>b</sup> na lomahaṃso<sup>b</sup> ahosi. Ath' eko Bārāṇasiyā<sup>c</sup> avidūre nesādagāma<sup>d</sup>vāsi<sup>d</sup> nesādo Himavantapadese<sup>e</sup> vicaranto tasmim Daṇḍakahiraññapabbatamatthake<sup>f</sup> nisinnam<sup>g</sup> Bodhisattaṃ disvā āgantvā<sup>h</sup> puttassa ārocesi. Ath' ekadivasaṃ Khemā<sup>i</sup> nāma Bārāṇasīrañño<sup>j</sup> devī supinena<sup>k</sup> suvaṇṇavaṇṇaṃ<sup>l</sup> morāṃ dhammaṃ desentaṃ disvā rañño<sup>l</sup> ārocesi: „Ahaṃ deva suvaṇṇavaṇṇassa morassa dhammaṃ sotukāmo“ ti. Rājā amacce pucchi. Amaccā „brāhmaṇa jānissantīti“ āhaṃsu. Brāhmaṇā<sup>m</sup> „suvaṇṇavaṇṇa“ morā nāma hontīti<sup>n</sup> vatvā „kattha hontīti“ vutte „nesādā jānissantīti“ āhaṃsu. Rājā nesāde sannipātetvā pucchi. Atha so nesādaputto „āma, mahārāja, Daṇḍakahiraññapabbato<sup>f</sup> nāma atthi, tattha suvaṇṇavaṇṇa-moro<sup>q</sup> vasatīti“. „Tena hi taṃ morāṃ na māretvā<sup>r</sup> bandhitvā va<sup>s</sup> ānehitī“. Nesādo gantvā<sup>t</sup> tassa gocarabhūmiyaṃ<sup>u</sup> pāse oḍḍesi<sup>v</sup>. Morena akkantaṭṭhāne pi pāso na sañcarati. Nesādo gaṇhituṃ asakkonto satta vassāni vicaritvā tatth' eva kālam akāsi. Khemāpi devī<sup>x</sup> patthitaṃ alabhamānā kālam akāsi. Rājā „morāṃ me<sup>y</sup> nissāya devī kalakatā“ ti kujjhitvā<sup>z</sup> „Himavantapadese<sup>g</sup> Daṇḍakahiraññapabbato<sup>a</sup> nāma atthi, tattha suvaṇṇavaṇṇa-moro<sup>q</sup> vasati, ye<sup>c</sup> tassa<sup>d</sup> maṃsaṃ khādanti

<sup>a</sup> B parittānubhāve. <sup>b</sup> B adds vā. <sup>c</sup> C bārānasiyā. <sup>d</sup> B nesādagāma<sup>d</sup>vāsi, C nesādagāma<sup>d</sup>vāsi. <sup>e</sup> B -ppadese. <sup>f</sup> C C<sup>p</sup> C<sup>r</sup> -hirañña-. <sup>g</sup> B nissinnam. <sup>h</sup> B āgantvā. <sup>i</sup> B khepa. <sup>j</sup> B bārāṇasīrañño, C C<sup>p</sup> C<sup>r</sup> bārāṇasīrañño. <sup>k</sup> C supiṇeṇa. <sup>l</sup> C C<sup>r</sup> rañño. <sup>m</sup> B adds sutvā. <sup>n</sup> C<sup>p</sup> C<sup>r</sup> suvaṇṇavaṇṇa. <sup>o</sup> C nāma nāhontīti. <sup>p</sup> C omits vatvā kattha hontīti. <sup>q</sup> B suvaṇṇavaṇṇo moro. <sup>r</sup> B omits na māretvā and adds āharitvā ca. <sup>s</sup> B ca. <sup>t</sup> B gantvā. <sup>u</sup> B -bhummiyaṃ. <sup>v</sup> B oḍḍesi. <sup>w</sup> B omits devī. <sup>x</sup> B omits me. <sup>y</sup> B kālāṅka. <sup>z</sup> B kucchitvā. <sup>a</sup> B -ppadese. <sup>b</sup> C C<sup>p</sup> C<sup>r</sup> -hirañña-. <sup>c</sup> B suvaṇṇavaṇṇo moro. <sup>d</sup> C omits ye. <sup>e</sup> C nassa.

te ajarāmarā<sup>\*</sup> hontitī<sup>†</sup>“ suvaṇṇapaṭṭe<sup>‡</sup> likhāpetvā<sup>§</sup> paṭṭam<sup>¶</sup> mañ-  
jūsāya<sup>h</sup> nikkhipāpesi. Tasmim<sup>i</sup> kālakate<sup>†</sup> añño<sup>‡</sup> rājā rajjam<sup>§</sup>  
patvā<sup>k</sup> suvaṇṇapaṭṭam<sup>¶</sup> vācetvā „ajarāmaro bhavissāmīti“ añ-  
ñaṃ<sup>†</sup> nesādam<sup>‡</sup> pesesi<sup>¶</sup>. So pi gantvā<sup>¶</sup> Bodhisattam<sup>¶</sup> gahetum<sup>¶</sup>  
asakkonto tatth<sup>¶</sup> eva kalam<sup>¶</sup> akāsi. Eten<sup>¶</sup> eva<sup>¶</sup> niyāmena cha  
rājaparivaṭṭā<sup>¶</sup> gatā. Atha sattamo rājā rajjam<sup>¶</sup> patvā ekam<sup>¶</sup>  
nesādam<sup>¶</sup> pahini<sup>¶</sup>. So gantvā<sup>¶</sup> Bodhisattena akkantaṭṭhāne pi  
pāsassa asaṅcaraṇabhāvaṃ attano parittam<sup>¶</sup> katvā gocarabhūmi-  
gamanabhāvaṃ c<sup>¶</sup> assa ṇatvā paccantam<sup>¶</sup> otaritvā ekam<sup>¶</sup> morim<sup>¶</sup>  
gahetvā yathā hatthataḷaṇasaddena<sup>¶</sup> naccati<sup>¶</sup> accharāsaddena ca  
vassati evam<sup>¶</sup> sikkhāpetvā<sup>¶</sup> tam<sup>¶</sup> ādāya gantvā<sup>¶</sup> morena<sup>¶</sup> paritte  
akate pāto yeva pāsayaṭṭhiyo ropetvā pāse oḍdetvā morim<sup>¶</sup>  
vassāpesi. Moro visabhāgaṃ<sup>¶</sup> mātugāmasaddam<sup>¶</sup> sutvā kilesā-  
turo hutvā parittam<sup>¶</sup> katum<sup>¶</sup> asakkupitvā<sup>¶</sup> gantvā<sup>¶</sup> pāse bajjhi.  
Atha naṃ nesādo gahetvā gantvā<sup>¶</sup> Bārānasiraṇño<sup>¶</sup> adāsi.  
Rājā tassa rūpasampattim<sup>¶</sup> disvā tuṭṭhamānaso āsanam<sup>¶</sup> dāpesi.  
Bodhisatto paññattāsane<sup>¶</sup> nisiditvā „mahārāja, kasmā maṃ<sup>¶</sup>  
gaṇhāpesitī“ pucchi. „Ye kira tava maṃsam<sup>¶</sup> khādanti te  
ajarāmarā honti, sv-āham<sup>¶</sup> tava maṃsam<sup>¶</sup> khādītva ajarāmaro<sup>¶</sup>  
hotukāmo tam<sup>¶</sup> gāhāpesin<sup>¶</sup>“ ti āha<sup>¶</sup>. „Mahārāja, mama tava  
maṃsam<sup>¶</sup> khādantā ajarāmarā hontu<sup>¶</sup>, aham<sup>¶</sup> pana marissāmīti<sup>¶</sup>.  
„Āma marissasitī<sup>¶</sup>. „Mayi marante pana<sup>¶</sup> mama maṃsam<sup>¶</sup>

\* B ajarā. † B -patte. ‡ B paṭṭam. h B mañjañsāya. † B  
kālāṇkate. ‡ C C<sup>¶</sup> añño. k C katvā. ‡ C C<sup>¶</sup> C<sup>¶</sup> aññaṃ.  
m B pāhesi. n B gantvā. o B etena. p B parivattā. q C<sup>¶</sup>  
pahini. r B -tālasaddena, C<sup>¶</sup> -tālanasaddena, C<sup>¶</sup> -tālatasaddena  
s B naccanti. † C<sup>¶</sup> C<sup>¶</sup> sikkhāpetvā. u C moreṇa. v B.  
visabhāga. x B adds vegena. y B omits gantvā. z C bā-  
rāṇasiraṇño, C<sup>¶</sup> C<sup>¶</sup> bārāṇasiraṇño. a C āsanam. b C<sup>¶</sup> pañ-  
ñattāsane. c C<sup>¶</sup> C<sup>¶</sup> mā. d C ajarāmarā. e C gāhāpesen, B  
gaṇhāpesin. f B omits āha. g B honti. h B omits pana.

eva<sup>g</sup> khāditvā kinti<sup>h</sup> katvā na marissantīti<sup>i</sup>. „Tvam suvaṇṇa-  
vaṇṇo<sup>j</sup>, tasmā kira tava maṃsaṃ khādakā<sup>k</sup> ajarāmarā bhavissan-  
tīti<sup>l</sup>. „Mahārāja, ahaṃ na akāraṇa<sup>k</sup> suvaṇṇavaṇṇo jato, pubbe  
panāhaṃ imasmim yeva nagare cakkavattirājā hutvā sayam<sup>l</sup>  
pi pañca silāni rakkhim, sakalacakkavālavāsino<sup>m</sup> pi rakkhāpesim,  
sv-āhaṃ kalam katvā Tavatimsabhavane nibbatto, tattha yā-  
vatāyukam thatvā<sup>n</sup> tato cuto aññass<sup>o</sup> ekassa<sup>o</sup> akusalassa<sup>p</sup> nis-  
sandena<sup>q</sup> morayoniyam nibbattitvā<sup>d</sup> porāṇasilānubhāvena<sup>r</sup> su-  
vaṇṇavaṇṇo jāto<sup>i</sup> ti. „Tvam<sup>s</sup> cakkavatti<sup>t</sup> hutvā<sup>u</sup> silam rak-  
khitvā silaphalena suvaṇṇavaṇṇo jāto<sup>v</sup> ti katham idam ambhehi  
saddhātabbam, atthi no koci<sup>v</sup> sakkhīti<sup>w</sup>. „Atthi, mahārāja<sup>x</sup> ti.  
„Ko nāmā<sup>y</sup> ti. „Mahārāja, ahaṃ cakkavattikāle ratanamaye  
rathe nisīditvā ākāse vicarim, so me ratho maṅgalapokkha-  
raṇiyā<sup>z</sup> antobbumiyam nidahāpito, tam maṅgalapokkharāṇito<sup>z</sup>  
ukkipāpehi, so me sakkhi<sup>z</sup> bhavissatīti<sup>z</sup>. Rājā „sādhū<sup>z</sup> ti  
paṭisunītvā pokkharāṇito<sup>z</sup> udakam harāpetvā ratham<sup>z</sup> niharā-  
petvā<sup>z</sup> Bodhisattassa saddahī. Bodhisatto „mahārāja, thatvā  
amatamahānibbānaṃ avasesā sabbe saṅkhatadhammā<sup>z</sup> hutvā  
abhāvino<sup>b</sup> aniccā khayavayadhammā yevā<sup>z</sup> ti vatvā<sup>z</sup> rañño<sup>d</sup>

<sup>g</sup> B omits eva. <sup>h</sup> C nanti. <sup>i</sup> B adds ahosi. <sup>j</sup> B khādukā.  
<sup>k</sup> B ahaṃ pana sakāraṇāni. <sup>l</sup> B sayam. <sup>m</sup> B sakalacakka-  
vāla-, C<sup>p</sup> C<sup>s</sup> sakalacakkavāla-, C sakalacakkavālavāsino. <sup>n</sup> B  
thatvā. <sup>o</sup> C<sup>p</sup> C<sup>s</sup> -aññassekassa, B tato ca aññassa. <sup>p</sup> B  
akusalakamassa. <sup>q</sup> B nissinnena. <sup>d</sup> C C<sup>p</sup> C<sup>s</sup> nibbattetvā,  
B nippattitvā. <sup>r</sup> C porāṇasilānubhāveṇa, C<sup>p</sup> porāṇaka-, C<sup>s</sup>  
porāṇaka-. <sup>s</sup> C C<sup>p</sup> C<sup>s</sup> tam. <sup>t</sup> B cakkavattirājā. <sup>u</sup> B omits  
hutvā. <sup>v</sup> C keci. <sup>z</sup> C<sup>p</sup> C<sup>s</sup> maṅgala-, all the MSS. -pokkha-  
raṇiyā. <sup>y</sup> C<sup>p</sup> C<sup>s</sup> maṅgala-, C<sup>p</sup> C<sup>s</sup> -pokkharāṇito. <sup>z</sup> C C<sup>p</sup>  
C<sup>s</sup> sakkhim, B sakkhi. <sup>z</sup> C C<sup>p</sup> C<sup>s</sup> pokkharāṇito. <sup>z</sup> B omits  
ratham. <sup>z</sup> B niharāpetvā. <sup>z</sup> B saṅkhata-. <sup>b</sup> C abhāvīti.  
<sup>z</sup> B omits vatvā. <sup>d</sup> C C<sup>p</sup> C<sup>s</sup> rañño.

dhammanāṃ desetvā rājānaṃ pañcasu silesu patiṭṭhapesi<sup>a</sup>. Rājā pasanno Bodhisattamā rājena pūjetvā mahantaṃ sakkāraṃ akāsi. So rājāṃ tass' eva datvā katipāhaṃ<sup>f</sup> vasitvā va<sup>g</sup> „ap-pamatto hohi<sup>h</sup>, mahārāja“<sup>i</sup> 'ti ovaditvā<sup>l</sup> akāse uppatitvā Daṇḍakahirāṇṇapabbataṃ<sup>j</sup> eva agamāsi. Rājāpi<sup>k</sup> Bodhisattassa ovāde ṭhito dānādini puññāni<sup>l</sup> katvā yathākkammaṃ<sup>m</sup> gato.

Satthā imaṃ dhammadesanaṃ āharitvā saccāni pakāsetvā<sup>d</sup> jātakam samodhānesi: (Saccapariyosāne<sup>n</sup> ukkaṇṭhitabhikkhu<sup>o</sup> arahatte patiṭṭhahi) „Tadā rājā Ānando ahosi, suvaṇṇamoro<sup>p</sup> pana aham evā“<sup>q</sup> 'ti. Mora-jātakam<sup>r</sup>.

## II, 16, 10. VINILAKA-JĀTAKA.

„**E**vam eva nūna<sup>a</sup> rājānaṃ“<sup>i</sup> ti. Imaṃ Satthā Velu-vane viharanto Devadattassa Sugatalayaṃ ārabha kathesi. Devadatte<sup>r</sup> Gayāsīsaṃ āgatānaṃ<sup>s</sup> dvinnam aggasāvakaṇaṃ Sugatalayaṃ dassetvā nipanne<sup>t</sup> ubho pi therā dhammaṃ desetvā attano nissitake ādāya Veluvanaṃ agamimsu<sup>u</sup>. Te Satthāra „Sāriputta, Devadatto tumhe disvā kiṃ akāsi<sup>i</sup>“<sup>i</sup> puṭṭhā „bhante, Sugatalayaṃ dassetvā mahāvināsaṃ pāpuṇīti“<sup>l</sup> ārocesuṃ. Satthā „na kho, Sāriputta, Devadatto idāṃ<sup>l</sup> eva mama anukiriyaṃ

<sup>a</sup> B patiṭṭhapesi. <sup>f</sup> B tassomariyādetvā. <sup>g</sup> B omits va. <sup>h</sup> B hoti. <sup>l</sup> B ovāditvā, C<sup>p</sup> has corrected ovāditvā to ovaditvā. <sup>j</sup> C C<sup>p</sup> C<sup>r</sup> -hiraṇṇa-. <sup>k</sup> B rājā. <sup>l</sup> C C<sup>p</sup> C<sup>r</sup> puññāni. <sup>m</sup> B yathākkammaṃ. <sup>d</sup> C omits saccāni pakāsetvā. <sup>n</sup> C -sāṇe. <sup>o</sup> B C -bhikkhū. <sup>p</sup> B suvaṇṇavaṇṇo moro. <sup>q</sup> B adds navamaṃ. <sup>r</sup> B C<sup>p</sup> C<sup>r</sup> nuna. <sup>s</sup> B devadatto hi, C devadatto. <sup>t</sup> C C<sup>p</sup> C<sup>r</sup> gatānaṃ. <sup>u</sup> B nipanne. <sup>v</sup> B āgamaṃsu.



karonto vināsaṃ pāpuṇi, pubbe pi patto yevā<sup>a</sup> 'ti vatvā the-  
rena<sup>a</sup> yācīto atitāṃ āhari:

Atīte Videharaṭṭhe Mithilāyaṃ Videhe rajjaṃ kā-  
rente Bodhisatto tassa aggamaheṣiṃyā kucchisminī<sup>a</sup> nibbat-  
titvā vayappatto Takkaṣilāyaṃ<sup>a</sup> sabbasippāni<sup>a</sup> uggaṇhitvā<sup>a</sup> pitu  
accayena rajje paṭiṭṭhāsi. Tada ekassa suvaṇṇarājahamsassa  
gocarabhūmiyaṃ kākiyā saddhīm saṃvāso ahosi. Sā puttāṃ  
vijāyi. So n' eva mātu paṭirūpako<sup>a</sup> ahosi na pitu<sup>a</sup>. Ath' assa  
vinīlakadhātukattā<sup>b</sup> 'Vinīlako' tv-eva namaṃ akaṃsu<sup>c</sup>. Haṃ-  
sarājā abhiṇṇhaṃ gantvā puttāṃ passati. Apare pan' assa  
dve haṃsapotakā puttā ahesuṃ. Te pitaraṃ abhiṇṇhaṃ ma-  
nussapathaṃ gacchantam<sup>d</sup> disvā pucchimsu: „tāta, tunhe kasmā  
abhiṇṇhaṃ manussapathaṃ gacchathā<sup>e</sup> 'ti. „Tāta, ekāya<sup>f</sup> me  
kākiyā saddhīm saṃvāsaṃ anvāya eko putto jāto, 'Vinīlako'  
ti 'ssa namaṃ, taṃ ahaṃ daṭṭhuṃ gacchāmīti.“ „Kahaṃ  
pana te<sup>g</sup> vasantīti.“ „Videharaṭṭhe Mithilāyaṃ<sup>d</sup> avidūre asu-  
kasmīm nāma ṭhāne<sup>h</sup> ekasmiṃ talagge vasantīti.“ „Tāta, manus-  
sapatho nāma sāsāṃko<sup>i</sup> sappāṭibhaya, tunhe mā gacchatha, ma-  
yaṃ gantvā<sup>j</sup> taṃ ānessāma<sup>k</sup>“ 'ti dve haṃsapotakā pitara<sup>l</sup> ācik-  
khitasaṃnāya<sup>m</sup> tattha gantvā<sup>j</sup> taṃ Vinīlakaṃ ekasmiṃ daḍḍake  
nisīdāpetvā mukhatuṇḍakena daḍḍakoṭiyaṃ<sup>n</sup> ḍasitvā<sup>o</sup> Mithilana-  
garamatthakena pāyimsu<sup>p</sup>. Tasmīm khaṇe Videharājā sabba-  
setacatusindhavayuttarathavare nisīditvā nagaraṃ padakkhi-

<sup>a</sup> C thereṇa. <sup>a</sup> B gucchimhi, C<sup>p</sup> C<sup>q</sup> kucchimhi. <sup>a</sup> B C<sup>q</sup>  
takkaṣilāyaṃ. <sup>a</sup> C -sippāṇi. <sup>a</sup> C uggaṇhi, B nggaṇhetvā.  
<sup>a</sup> B paṭirūpako. <sup>a</sup> B adds ṭirūpako. <sup>b</sup> C viṭṭil-. <sup>c</sup> B karisu.  
<sup>d</sup> B āpare na dve ca. <sup>e</sup> C āgacchantam. <sup>f</sup> B tāta etāya.  
<sup>g</sup> B panete. Also all the MSS. <sup>h</sup> B omits nāmaṭhāne. <sup>i</sup> B nāma  
saṅko. <sup>j</sup> B gaṃtvā. <sup>k</sup> B ānessāmi. <sup>l</sup> C pitaraṃ. <sup>m</sup> C C<sup>p</sup> C<sup>q</sup>  
-saṃnāya. <sup>n</sup> B mukhatuṇḍakoṭiyaṃ. <sup>o</sup> B ḍaṃsāpetvā. <sup>p</sup> B pāyīsu.

nam<sup>a</sup> karoti. Vinilako tam disvā cintesi: „mayham Videharaññā<sup>a</sup> saddhim kim nānākaraṇam<sup>a</sup>, eso<sup>c</sup> catusindhavayuttarathe nisl-ditvā nagaram anusañcarati aham pana hamsayuttarathe nisl-ditvā gacchāmiti“ so ākāśena gacchanto<sup>a</sup> paṭhamamgātham āha:

1. „Evam eva nūna<sup>a</sup> rājānam  
Vedeham Mithilaggaham  
assā vahanti ājaññā<sup>a</sup>  
yathā hamsā Vinilakan“ ti.

Tattha evam evā ti evam eva, nūnā<sup>a</sup> 'ti parivitaṅke nipāto ekamse<sup>a</sup> pi vattati<sup>a</sup> yeva, Vedehan ti Videharaṭṭhissaram, Mithilaggahan ti Mithile geham<sup>a</sup> Mithilāyam<sup>a</sup> gharam pa-riggahetvā vasamānan ti attho, ājaññā<sup>a</sup> ti kāraṇākāraṇajā-nanakā, yathā hamsā Vinilakan ti yathā ime hamsā mam Vinilakam vahanti evam eva vahantiti. Hamsapotakā tassa vacanam sutva kujjhitvā „idh' eva nam pādetvā gamis-sāmā“ 'ti cittam uppādetvāpi „evam kate<sup>b</sup> pitā no kim vak-khatiti“ garahabhayena pitu santikam netvā tena katakiriyaṁ pitu ācikkhimsu. Atha nam pitā kujjhitvā „kim tvaṁ mama puttehi adhikataro yo<sup>c</sup> mama putte abhibhavitvā rathe yutta-sindhava viya karosi, attano pamāṇam<sup>d</sup> na jānāsi, imam ṭhānam tava agocarō, attano mātu vasanaṭṭhānam eva gac-chā“ 'ti tajjetvā dutiyaṁ gātham āha:

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<sup>a</sup> C<sup>p</sup> C<sup>a</sup> padakkhinam.    <sup>a</sup> C<sup>p</sup> -raṇno, C C<sup>a</sup> -raññā.    <sup>a</sup> C  
-karaṇam.    <sup>c</sup> B esa.    <sup>a</sup> B adds va.    <sup>c</sup> B nanuja.    <sup>a</sup> C<sup>p</sup>  
C<sup>a</sup> ājaññā.    <sup>a</sup> C ekam dese.    <sup>a</sup> B vattati, C<sup>p</sup> C<sup>a</sup> vaddhati.  
<sup>a</sup> B mithilaggeham.    <sup>a</sup> B C<sup>p</sup> C<sup>a</sup> mithilāya.    <sup>a</sup> C<sup>p</sup> C<sup>a</sup> ājaññā.  
<sup>b</sup> B C<sup>p</sup> kate.    <sup>c</sup> B adhikataro ti so tvaṁ.    <sup>d</sup> C pamānam.  
<sup>c</sup> B gacchāhi.

2. „Vinila, duggaṃ bhajasi,  
abhūmiṃ, tāta, sevasi,  
gāmantakāni sevassu,  
etaṃ mātālayaṃ<sup>f</sup> tavaṃ<sup>g</sup> ti.

Tattha Vinilā 'ti taṃ nāmenālapati, duggaṃ bhajasīti imesaṃ vasena giriduggaṃ bhajasi, abhūmiṃ tāta sevasīti tāta girivisaṃaṃ<sup>h</sup> nāma tava abhūmiṃ taṃ sevasi upagacchasi, etaṃ mātālayaṃ<sup>i</sup> tavaṃ<sup>j</sup> ti etaṃ gāmantāṃ<sup>k</sup> ukkāraṭṭhānaṃ āmakasusānaṭṭhānaṃ ca tava mātu ālayaṃ geḥaṃ vasanaṭṭhānaṃ tattha gacchā<sup>e</sup> 'ti. Evan taṃ tajjetvā „gacchatha, naṃ Mithilanagarassa ukkārabhūmiyaṃ yeva<sup>k</sup> otāretvā ethā<sup>l</sup>“ 'ti putte ānāpesi<sup>m</sup>. Te tathā akaṃsu.

Satthā imaṃ dhammadesanaṃ<sup>n</sup> āharitvā jātakāṃ samodhānesi: „Tadā Vinilako Devadatto ahoṣi, dve haṃsapotakāpi<sup>o</sup> dve aggasāvaka, pitā Ānando, Videharājā pana aham evā<sup>o</sup> 'ti. Vinilaka-jātakāṃ<sup>p</sup>. Daḥhavaggo paṭhamo.

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<sup>f</sup> C<sup>p</sup> C<sup>r</sup> mātālayan. <sup>g</sup> B tava. <sup>h</sup> B girisamaṃ. <sup>i</sup> B mātālayan. <sup>j</sup> C gāmantā. <sup>k</sup> B -bhūmiyaṃ neva. <sup>l</sup> B C<sup>p</sup> etā. <sup>m</sup> C C<sup>p</sup> C<sup>r</sup> ānāpesi. <sup>n</sup> C<sup>p</sup> C<sup>r</sup> omit dhamma. <sup>o</sup> B omits pi. <sup>p</sup> B adds dasamaṃ.

## II, 16, 1. THE RĀJOVĀDA - BIRTH.

In (times) past, while Brahmadaṭṭa reigned in Bārāṇasī, Bodhisatta having been conceived in the womb of his First Queen, after receiving the gift of conception came safely out of (his) mother's womb. On the day he was named they called him Prince Brahmadaṭṭa. He having gradually grown up went to Takkaṣilā at the age of sixteen years, and having (there) acquired accomplishments in all arts, and being, by the death of (his) father, established in the kingdom, he reigned with justice (and) impartiality. Not being prejudiced by inclination and the like he gave (his) decision. While he thus reigned with justice, (his) ministers also settled litigations with justice. Litigations being settled with justice, there were none who brought about false lawsuits. In consequence of the non-existence of these (suits, all) noise on account of lawsuits ceased in the king's court. The ministers sitting by day in the law-court (but) seeing no one coming for the purpose of (getting) a decision, go away. The court attained the state of being superseded. Bodhisatta thought: as I reign with justice none come for the purpose of (getting) a decision, the noise has ceased, the court has attained the state of being superseded, now it behoves me to examine my own faults; on learning that I have this (or that) fault I will discard it and live virtuously. From that time seeking for some one

who would tell him his faults, (but) seeing no one among (his) indoor-servants who would do so, (and) having heard (only) his own praise, (he said to himself:) „through fear these (people) do not tell me (my) faults, they (only) praise me“, (and) so (saying) questioning the outdoor-servants, (but) there too seeing no one (who would tell him his faults), he questioned (the inhabitants of) the inner city, (and afterwards) in the outer city the inhabitants of the villages at the four gates; there too seeing no one who would tell (him his) faults (but only) hearing (his) own praise, (he thought:) „I will question the country people“, (and then) after making over the kingdom to the ministers, mounting (his) chariot (and) taking (with him his) charioteer, he went out of the town in the dress of an unknown person, (and) questioning country people he proceeded as far as the frontier, (but) not seeing any one who would tell (him his) faults, (and only) hearing (his) own praise, he returned from the landmarks by the high-road towards the city.

At this time also, on the other hand, the Kosala-king by name Mallika who reigned with justice, examining (his) faults (but) seeing no one among (his) indoor-servants and the others who would tell (him his) faults (and only) hearing (his) own praise, went to that (same) region questioning country people. They both met face to face on a low carriage-road. There is no room for the chariot getting out of the way. Then the charioteer of the Mallika-king said to the charioteer of the king of Bārāṇasī: „drive your chariot out of the way.“ He (the latter) also said: „hollo! charioteer! drive your chariot out of the way, in this chariot is seated the ruler of the Bārāṇasī-kingdom, the great king Brahmadatta.“ The other again said: „hollo! charioteer! in this chariot is seated the ruler of the Kosala-kingdom, the great

king Mallika, drive your chariot out of the way, and make room for the chariot of our king.“ The charioteer of the Bārāṇasī-king, reflecting: „this too is certainly a king, what then is to be done?“ (and thinking to himself:) „well, there is this means, after asking the king's age I will cause the charioteer to drive the chariot of the younger out of the way and make room for the old(er)“, (and) so having made this reflection he asked the charioteer the age of the Kosala-king, and when, by inquiring, he had learned that they both were of the same age, he asked the extent of (his) kingdom, (his) army, (his) wealth, (his) renown, the region of (his) birth, of (his) tribe, and of (his) family, (this) all (he asked), (but) learning that they both were rulers of a kingdom 300 yojana's in extent, and were on a par with regard to army, wealth, renown, and the region of (their) birth, tribe, and family, and (therefore) thinking „I will give the more virtuous a chance“, the charioteer asked: „what is your king's virtue. He (replying:) „this and this is our king's virtue“, (and) so construing his king's faults into virtues he pronounced the first stanza:

1. „The Mallika-king overthrows the strong by strength,  
the soft by softness,  
the good he conquers by goodness,  
the wicked by wickedness.  
Such (is) this king.  
Move out of the way, O charioteer!“

Then the charioteer of the Bārāṇasī-king (said:) 'to him: „well, have now your king's virtues been told by you?“ (and) so having said and having been answered: „indeed (they have), he said (again:) „if these (are his) virtues of what kind then (must be his) faults,“ (and) so having said and being answered: „suppose these are faults, of what kind then are the virtues

of your king", he said: „listen then!" and pronounced the second stanza:

2. „By calmness he conquers anger,  
the wicked he conquers by goodness,  
he conquers avarice by charity,  
by truth the false-speaker.  
Such (is) this king.  
Move out of the way, O charioteer!"

This having said, the Mallika-king and (his) charioteer, both having alighted from the chariot, taken out the horses and removed the chariot, made way for the Bārāṇasī-king. The Bārāṇasī-king having admonished the Mallika-king thus: „it behoves (thee) to do this and this", went to Bārāṇasī, and after having dealt gifts and done other good deeds he at the end of (his) life fulfilled (his career and went) the way to heaven. The Mallika-king too, having taken (to heart) his admonition, questioned country people, (but) seeing no one who would tell (him his) faults he went back to his own city, and having given gifts and done other good deeds he at the end of (his) life fulfilled (his career and went) the way to heaven.

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## II, 16, 2. THE SIGĀLA-BIRTH.

**I**n (times) past, while Brahmadaṭṭa reigned in Bārāṇasī, Bodhisatta was born in the womb of a lion in the region of Himavanta. He had six very young brothers and one sister. They all dwell in the Golden Cave. Not far from that cave, in the Silver-mountain there is one (other cave called) the Crystal Cave. There dwells a jackal. Afterwards the parents

of the lions died. They (her brothers) after leaving their sister, the young lioness, in the Golden Cave (and) going out for prey, bring back meat and give (it to) her. The jackal having seen the young lioness, fell in love with her. But as long as her parents were alive he got no opportunity. (Afterwards) at a time when those seven brothers had gone out for prey, he descending from the Crystal Cave and going to the opening of the Golden Cave, spoke such mysterious (and) tempting words before the young lioness (as follows): „young lioness! I am a quadruped and thou art a quadruped, be thou my wife, and I will be thy husband, we shall then live together in unity and joy, receive me henceforth with love“. She having heard his talk, thought: „this jackal is among quadrupeds mean, despised, (and) like a caṇḍāla, (but) I am honoured (as belonging to) the most excellent royal race, and he certainly speaks vulgar and unseemly (words) to me; having heard such talk what have I to do with life, I will repress my breath and die.“ (But) then this (thought) occurred to her: „no, in this manner death does not besit me, but my brothers (will) come, when I have told (it) to them I will die.“ The jackal getting no reply from her (thought:) „as yet she does not fall in love with me“, (and) so (he became) sad, and having entered the Crystal Cave lay down. Then one of the young lions having killed one among the buffaloes, elephants and others, after having himself eaten (some) flesh, brought a portion to (his) sister and said: „dear, eat (some) flesh.“ „Dear brother, I will not eat flesh, I will die.“ „Why?“ She (then) told (him) what had occurred, and when (her brother had) said: „where is that jackal now,“ she, believing the jackal who was lying in the Crystal Cave to be lying in the air, replied: „dear brother, do you not see, he lies in the air on the Silver-



mountain.“ The young lion, not knowing that he was lying in the Crystal Cave, (but) thinking that he lay in the air, (said to himself:) „I will kill him,“ (and) so springing forward with the vehemence of a lion struck (his) heart against the Crystal Cave. Having there, with (his) heart crushed, lost his life he fell down at the foot of the mountain. Then came another (of her brothers). To him, too, she spoke in the same manner. He having likewise acted so (and) lost (his) life, fell down at the foot of the mountain. When thus (her) six brothers were dead, last of all came Bodhisatta. Having told him, too, that affair, (and) having been asked: „where is he now“, she said: „he lies in the air above the Silver-mountain.“ Bodhisatta thought: „jackals cannot dwell in the air, he must lie in the Crystal Cave, (and) so having gone down to the foot of the mountain (and) having seen (there his) six young brothers (lying) dead, (and) understanding: „these by their own folly (and) for want of discrimination not knowing the existence of the Crystal Cave, must have struck the heart (against the rock) and have died, for this is a work of such as act inconsiderately and too hurriedly“, he pronounced the first stanza:

1. „The man who has not reflected on his actions,  
him who acts hurriedly  
his own actions (will) burn  
like (something) hot that has got into the mouth.“

So that lion, after pronouncing this stanza, (thought:) „my brothers, choosing unfortunate means, having sprung forward with too great vehemence thinking to kill the jackal, have themselves come by their death, I on the other hand will not do so but split the heart of the jackal that is lying in the Crystal Cave,“ (and) so after examining the jackal's road

up (to) and down (from the cave), turning in that direction he roared a lion's roar thrice. The air together with the earth became one roar, (and then) burst the heart of the terrified and trembling jackal who lay in the Crystal Cave. (Thus) he there met (his) death. The Master having said: „thus that jackal, on hearing the lion's roar, came by (his) death,“ becoming inspired pronounced the second stanza:

2. „And the lion with the roar of a lion  
made the Daddara (-mountain) resound.  
Hearing the lion's roar  
the jackal, dwelling on the Daddara,  
(was) terrified (and) fell a-trembling,  
and his heart burst.

The lion having thus destroyed the jackal, and having covered up (his) brothers in a (certain) place, told (his) sister that they were dead and comforted her, and after living his whole life in the Golden Cave he (at last) passed away according to (his) deeds.

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## II, 16, 3. THE SÜKARA-JĀTAKA.

In (times) past, while Bramadatta reigned in Bārāṇasī, Bodhisatta being a lion dwelt in a mountain-cave in the region of Himavanta. Not far from him (close) by a lake (there) dwelt many wild hogs. Near that lake (there) lived also (some) ascetics in arbours. Then one day the lion having killed one of the buffaloes, elephants etc. and eaten as much flesh as he possibly could, went down into that lake, and after drinking water got out again. At that moment a fat hog is taking his food near the lake. The lion,

on seeing him, thought: „another day I will eat that (fellow), but if he sees me he will not come here again“, so for fear he would not return he began to go aside after ascending from the lake. The hog, on seeing (this, thought:) „this (fellow) observing me and not being able to approach for fear of me, runs away for fear, to-day it behoves me to engage this lion,“ (and) so, after raising (his) head, (while) challenging him to fight, he pronounced the first stanza:

1. „I (am) a quadruped, O friend,  
     thou also, O friend, (art) a quadruped;  
     come, O lion, return,  
     why dost thou flee in a fright.

The lion having heard his tale (said:) „friend hog, to-day there is no (possibility of) our fighting with thee, but on the seventh day hence on this very spot let the fighting take place,“ (and) so having said he went off. Glad and delighted the hog told that occurrence to (his) relations, saying: „I am going to fight with the lion.“ They having heard his tale, said frightened and trembling: „now thou wilt destroy us all, not knowing thy own strength thou wishest to do battle with the lion, (but) the lion when coming will cause the death of us all, (so) do not commit (such) a rash deed.“ He, frightened and trembling, asked: „what (am) I now (to) do?“ The hogs said: „after going to the dunghill of these ascetics (and) rolling (thy) body for seven days in the stinking dung thou must dry up (thy) body, (but) on the seventh day having drenched (thy) body with dew-drops thou must come (to the spot) before the arrival of the lion (and) after observing the direction of the wind place thyself above the wind, (then) the cleanly lion, having smelled the scent

of (thy) body will concede to thee the victory and go away. Having done so he stood there on the seventh day. The lion, scenting the smell of his body, and perceiving that he was soiled with filth (said:) „friend hog, a nice trick has been devised by thee, if thou wert not soiled with filth I should here destroy thee, but now thy body can neither be bitten by (my) mouth nor struck with (my) foot, I leave to thee the victory,“ (and) so saying he pronounced the second stanza:

2. „Dirty, with stinking bristles art thou,  
ill smellest thou, O hog;  
if thou wantest to fight  
the victory, O friend, I leave to thee.

The hog told his relations that he had conquered the lion. They, frightened and trembling, (said among themselves:) „one day the lion will come again and destroy us all, (and) so they fled and went elsewhere.

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## II, 16, 4. THE URAGA JĀTAKA.

**I**n (times) past, while Brahmadata reigned in Bārāṇasī, when a festival had been proclaimed, there was a large assembly. Many, both men and gods, and Nāgas (serpents) and Supaṇṇas (birds), came together to see the assembly. There, in one place, a nāga and a supaṇṇa stood together looking at the assembly. The nāga, not knowing that the supaṇṇa was a supaṇṇa, laid (his) hand on the (supaṇṇa's) shoulder. The supaṇṇa, turning round (said:) „who has laid (his) hand on my shoulder“, and looking (at him)

he recognised the nāga. The nāga, too, looking at the supanna, after recognising (him) trembling with fear of death, went out of the town and fled along the surface of the river. The supanna (said to himself:) „I will catch him“, (and) so he pursued (him). At this time Bodhisatta, living as an ascetic in a hut on the bank of this river, in order to drive away the fatigues of the day having put on (his) bathing-dress and left his bark-garment outside (on the shore), steps down into the river and bathes. The nāga (thinking:) „by this pabbajita I will save (my) life“, after leaving (his) natural shape and having formed (himself into) that of a magic gem, entered the bark-garment. The pursuing supanna, seeing that he had entered it, but not laying hold of the bark-garment because of (its) venerability, called unto Bodhisatta, and (while saying:) „Lord, I am hungry, take thy bark-garment, I want to eat this nāga,“ in order to explain this matter he pronounced the first stanza:

1. „The chief of the nāgas has entered here  
in the shape of a gēm, wishing to escape;  
and I, revering the sacred dress,  
(though) hungry am not able to eat (him).

Bodhisatta, standing in the water, after praising the supanna-king, pronounced the second stanza:

2. „Mayst thou, who art protected by Brahman, live long,  
and may divine food appear to thee;  
thou, who reverest the dress of the religious,  
(though) hungry, must not presume to eat (him).

Thus Bodhisatta, after pronouncing the benediction while standing in the water, having stepped out and attired himself in his bark-garment, went to (his) hermitage taking them

both (along with him), and made them agree, after he had praised the cultivation of friendship. Henceforth they lived happily (together) agreeing and joyful.

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## II, 16, 5. THE GAGGA-JĀTAKA.

**I**n (times) past, while Brahmadata reigned in Bārāṇasī, Bodhisatta was born in the family of a brāhmaṇa in the kingdom of Kāśī. His father gets his living by trading. He, after letting Bodhisatta when about sixteen years old put up pitcher-wares (into a waggon), wandering about in villages and towns arrived at Bārāṇasī, and having had (his) meal dressed in the gate-warder's house and eaten (it), as he could get no lodging (there) he asked: „belated strangers, where do they dwell?“ Then people said to him: „in the outer part of the town there is a hall, but that is haunted by demons, if you like you may dwell (there)“. Bodhisatta (said:) „come father, let us go, do not be afraid of the yakkha, I will tame him and lay him at your feet“, (and) so he took (his) father (with him) and went there“. Then his father lay down on the threshold, (and) he himself sat down rubbing (his) father's feet. But the yakkha dwelling there, on receiving this hall after serving Vessavaṇa for twelve years, had got (the permission) that among the persons entering this hall, he who when one sneezes says: „mayst thou live!“ and he who when one says: „mayst thou live!“ replies: „mayst thou also live!“, with the exception of such saying: „mayst thou live!“ and: „mayst thou also live!“, he might eat all others. He lives on a piṭṭhavamsa-pillar. (Thinking:) „I will make Bodhisatta's father sneeze“, he by his

own power sent forth small dust. The dust came and entered his nostrils. He (who was) lying on the threshold sneezed. Bodhisatta did not say: „mayst thou live!“ The yakkha descends from the pillar to eat him. Bodhisatta seeing him descending (thinks:) „this (fellow) must have made my father sneeze, this must be the yakkha that eats (everybody) not saying: „mayst thou live!“ when one sneezes, (and) so he addressed the first stanza to (his) father:

1. „Mayst thou live a hundred years, O Gagga!  
and twenty more!  
Let not the pisācas eat me!  
Mayst thou live a hundred years!

The yakkha having heard Bodhisatta's word, (said to himself:) „I cannot eat this man because he has said: 'mayst thou live!' but his father I will eat," (and) so (saying) he went to the father's presence. He seeing him approaching, thought: „this must be the yakkha that eats (all) those who do not say: 'mayst thou also live!' I will say so“, (and) so he addressed the second stanza to (his) son:

2. „Mayst thou also live a hundred years!  
and twenty more!  
Let the pisācas eat poison!  
Mayst thou live a hundred years!“

The yakkha having heard his words, returned (saying to himself:) „these two cannot be eaten (by me).“ Then Bodhisatta asked him: „O thou yakkha, why dost thou eat the men who have entered this hall?“ „Because I have got (the permission) after serving Vessavana for twelve years“. „Has thou got (permission) to eat all?“ „With the exception of those who say: 'mayst thou live!' and 'mayst thou

also live? I eat the rest.“ „O yakkha, after having in a former existence acted badly thou hast been born as a hard, harsh, others-destroying (heing), now, after doing such a deed, thou wilt go to the darkest (hell), therefore henceforth desist from outrages against living beings and other (sins);“ having thus tamed the yakkha, threatened him with the terrors of hell and established him in the five virtues, he made him, as it were, a subservient yakkha. On the following day people assembling, on seeing the yakkha and understanding him to be tamed by Bodhisatta, said to the king: „Lord, there is a boy who has tamed the yakkha and made him, as it were, subservient“. The king having called Bodhisatta, appointed him to the post of commander of the army, and bestowed great honours on his father. Having made the yakkha a tax-gatherer and having bestowed gifts and done other good deeds after establishing himself in Bodhisatta's admonitions, he fulfilled (his career and went) the way to heaven.

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## II, 16, 6. THE ALINACITA-JĀTAKA.

**I**n (times) past, while Brahmadaṭṭha reigned in Bārāṇasī, there was a carpenters' village not far from Bārāṇasī. There live 500 carpenters. They go up the river in a vessel, fashion timber in the forest as materials for houses, construct (different) sorts of one-floored, two-floored, and other houses, put a mark on all the timber from the post (and so on), convey (it) to the bank of the river, bring (it) on board the vessel, go by the river to the town, get (their) money, go there again and bring more materials for houses. While they were gaining their living in this way, and at one



time, after constructing a camp, were fashioning timber, an elephant not far off trod on a khadira-stump. The stump pierced his foot. It gives (him) great pain. The foot, having swollen, inflamed. He mad with pain, hearing the noise of (the carpenters) fashioning timber, and thinking: „by these carpenters I shall be saved, went on three feet to their presence and lay down not far off. The carpenters, seeing the swollen foot, approached, and after seeing the stump in the foot, they made with a sharp hatchet a furrow on the stump all round, bound (it) with a rope, (and) pulling (at it, and) having drawn out the stump, removed the matter, (and) washed (the wound) with hot water, they in a short time made the wound easy by (applying) appropriate medicaments. The elephant having become cured, thought: „by these carpenters I have recovered my life, now it behoves me to serve them“, and thus henceforth together with the carpenters he uproots trees, drags them away and delivers them to the carpenters, collects the hatchets etc., hinds them together with (his) trunk and lays hold of the end of the knot. The carpenters, each of them allotting him a portion of food at the meal-time, give him 500 portions of food. But the son of that elephant, (being) white all over, is the young of an elephant of a noble race. Therefore this (thought) occurred to him: „I (am) now old, it behoves me now to go away after having given (my) son to these (carpenters) to work for them,“ (and) so (thinking) he, without telling the carpenters, entered the wood, brought hither (his) son, and said: „this young elephant (is) my son, you have restored me to life, I give you this one for a surgeon's pay, he shall henceforth do your work,“ and having admonished (his) son, saying: „henceforth what is to be done by me thou must do,“ the gave (him) to the carpenters, and he himself entered the wood. From that time forth

the young elephant, doing the carpenters' bidding (and) being submissive, does all the work. And they feed him with 500 portions of food. When he has done (his) work, he descends into the river, plays and comes back. The children of the carpenters, seizing him by the tusk etc., play with him both in the water and on land. Now (all) noble (creatures) both elephants, horses and men do not drop (their) fæces or urine in the water. He therefore also, without dropping (his) fæces and urine in the water, does (it) outside on the bank of the river. But one day the cloud rained upon the river. A lump of half-dried, elephant's dung, passing along on the water after falling into the river, remained sticking fast in a shrub in the bathing-place of the city of Bārāṇasī. Then the king's elephant-keepers, (saying:) „we will bathe the elephants,“ led 500 elephants (down to the river). Smelling the smell of the elephant's dung, not a single elephant dared to descend into the river, (on the contrary) they all raised (their) tails and began to run away. The elephant-keepers told the elephant-masters. These (thinking:) „there must be some nuisance in the water,“ caused the water to be cleaned, and when they had seen the elephant's dung in that shrub and conceived that this was the cause of it, they cause a bowl to be brought, filled it with water, and when they had ground it (the dung) in it they sprinkled it on the body of the elephants. (Their) bodies (then) became sweet-smelling. Now they entered the river and bathed. The elephant-masters, having told the king this occurrence, said: „Lord, that noble elephant should be sought for and brought hither.“ The king went up the river on rafts, and by these upward-going rafts he reached the dwelling-place of the carpenters. The young elephant, playing in the river, on hearing the sound of the drum, came and stood near the carpenters. The carpenters went to meet the king and said: „Lord, if

you want timber why have you come yourself, ought you not to have sent (word) and made (us) bring it?" „I have not come for timber, friends! but I have come for the sake of this elephant.“ „Take it and go, Lord!“ The young elephant did not choose to go. „What did the elephant do (for you), friends!“ He procures the carpenters their livelihood, O Lord!“ „Well, friends!“ so (saying) the king made 100,000 ka-hāpaṇa's to be placed near the elephant's four feet, near (his) trunk, (and) near (his) tail. By this (means) the elephant came (willingly), and when pairs of clothes had been given to all the carpenters, and petticoats and gowns to the wives of the carpenters, and gifts to the boys with whom he had played, he, after turning round and looking upon the carpenters and (their) wives and the boys, went (away) with the king. The king took him and went to the city, and having caused the city and the elephant-stable to be adorned and having made the elephant respectfully walk round the city, he let him enter the elephant-stable, and after adorning (him) with all ornaments and initiating (him), he made (him his own) conveyance, put him in the place of his own companion, gave the elephant half of the kingdom and bestowed (on him) honours similar to his own. From the time that the elephant had come, the sway over all Jambudīpa fell to the king. Thus as time passed on, Bodhisatta was begotten in the womb of the first queen of that king. At the time that her foetus was full-grown, the king died. If, however, the elephant had learned that the king was dead, his heart would at once break; therefore they served the elephant without apprising him of the king's death. On hearing that the king was dead, the nearest neighbour the king of Kosala, thinking: (now) the kingdom is vacant,“ came with a large army and surrounded the city. They, having closed the gates of the city, sent

(the following) message to the king of Kosala: „our king's queen whose foetus is full-grown, will on the seventh day hence bear a son, so said the astrologers; If she bear a son, we shall on the seventh day do battle (and) not give up the kingdom, by that time come ye.“ The king (saying) well! consented. On the seventh day the queen bore a son. On the day when he was to receive a name, they gave him the name of prince Alinacitta, (saying:) „he is born commanding the undivided attention of the people“. Now from the day on which he was born, the citizens (of Bārāṇasī) fought with the king of Kosala. (But) on account of the battle (being fought) without a leader, the fighting army although large was gradually enfeebled. The ministers having told the queen the matter, (said:) „we fear, while the army is thus becoming enfeebled, that it will be defeated, but the fortunate elephant, the king's companion, knows not that our king is dead, that a son has been born, that the king of Kosala has come and that we are fighting, shall we not tell him?“ so they asked. She (saying) well! gave her consent, (and) after adorning (her) son (and) laying (him) on a coil of fine cloth she descended from the palace surrounded by a host of attendants, went to the elephant-stable, laid down Bodhisatta at the feet of the elephant and said: „Lord, thy companion is dead; we fearing to break thy heart did not tell (thee); this is the son of thy companion; the king of Kosala has come, and after surrounding the city is fighting with thy son, the army flags, kill thou thy son or take the kingdom and give it him.“ At that moment the elephant, after stroking Bodhisatta with (his) trunk, lifting (him) up (and) placing (him) on (one of his) frontal globes, after weeping (and) moaning, after taking Bodhisatta down (again, and) laying (him) in the queen's hands, went out of the

elephant-stable (saying to himself: „I will catch the Kosala-king.“ Then his attendants, having clad (him) in mail and decked (him), and unlocked the gate of the city, went out surrounding him (on all sides). The elephant having gone out of the city, roared like (the demon) Koṇca, terrified the multitude and put (them) to flight, scattered the camp of the army, seized the Kosala-king by the hair, carried (him) off and laid (him) at the feet of Bodhisatta, and having kept away those who had risen to kill him, he admonished (the king, saying:) „henceforth be careful, do not think: the prince is young,“ and sent (him) away. Thenceforth the supremacy over all Jambudīpa passed into the hands of Bodhisatta, for no other foe was able to rise (against him). Bodhisatta, having been anointed at the time that he was seven years old and become king Alinacitta by name, reigned with justice, and at the end of (his) life fulfilled (his career and went) the way to heaven. Having told this story the Master became inspired and pronounced (the following) two verses:

1. „By Alinacitta  
the great army was gladdened,  
the Kosala-king (who was) not contented with his own  
he took prisoner alive.
2. Thus he who has got a refuge,  
the ascetic (who is) strong,  
cultivating what is good  
in order to attain to Nibbāna,  
obtains gradually  
the destruction of all ties.“

## II, 16, 7. THE GUNA-JĀTAKA.

In (times) past, while Brahmadata reigned in Bārāṇasī, Bodhisatta having become a lion dwells in a mountain-cave. He one day having gone out of the cave looked down to the foot of the mountain. But surrounding the foot of the mountain there was a great lake. In one of the elevated places of (this) lake, on the surface of the solid mud there rose sweet green grass; and hares and nimble deer (such as) antelopes and others, roaming about on the top of the mud, eat that (grass). On that day a deer walks about eating the grass. The lion (said to himself:) „I will catch that deer“, (and) so starting from the top of the mountain he rushed on with the vehemence of a lion. The deer stricken with fear of death, fled shrieking. The lion being unable to check (his own) speed, fell down on the mud, sank in, and not being able to get out he remained standing (there) without food for seven days, having put (his) four legs like posts (in the ground). Then a jackal seeking for prey, having seen him, fled. The lion calling him said: „Master jackal, do not flee! I have stuck fast in the mud, restore me to life!“ The jackal going to his presence said: „I can draw thee out, (but) I fear that (when thou hast been) drawn out, thou wilt eat me.“ „Do not be afraid, I shall not eat thee, on the contrary I shall extol thy virtue, (so do) by some means extricate me. The jackal, after taking (the lion's) promise (not to do him any harm), removed the mud from around (his) four legs, and made by digging the four holes of the four legs (further) towards the water. The water pouring in made the mud soft. At this moment the jackal, entering under the lion's stomach, (said: „now) O Lord! make an effort,“ (and) so shrieking aloud he beat with (his) head

(the lion's) stomach. The lion, after exerting himself, came out of the mud, sprang forward and stood on the solid (ground). After resting a little while, he descended into the lake, washed off the mud and bathed, whereupon having killed a buffalo, fixed (his) teeth (in him) and torn out (some) flesh, he placed it before the jackal (saying:) „eat friend!“ and (only) when he (the jackal) had eaten, he himself afterwards ate. After that the jackal took a piece of flesh between his teeth, and when he was spoken to (by the lion) thus: „why (do you do) this, friend!“ he said: „there is a female slave of yours, for her it shall be.“ The lion said: „take!“ and having himself chosen a piece of flesh for the lioness (he said:) „come friend! after staying (a little while) at the top of our mountain we will go to the dwelling-place of (our) female friend“, (and) so saying, after going there and making (his female friend) eat the flesh, and having consoled both the jackal and the jackal's mate, (he said:) „now I will watch over you“, and so he conducted (them) to his own dwelling-place and made (them) thenceforth reside in another cave at the entrance of (his own) cave. Henceforth going (out) for prey, after leaving the lioness and the jackal's mate (at home), going with the jackal (only), they kill several deer, eat both the flesh thereof, and carry also (some of it) to the two others and give (it them). While time thus passed, the lioness bore two sons, (and so did) the jackal's mate also. They all lived in unanimity together. But one day this (thought) occurred to the lioness: „this lion is very fond of the jackal, the jackal's mate and the young ones of the jackal, surely he has intercourse with the jackal's mate, therefore he shows such affection (for them); surely I will vex this (jackal's mate), terrify (her) and drive (her) away from this (place)“; and so at the time when the lion, taking the

jackal (with him), had gone (out) for prey, she vexed the jackal's mate, (and) terrified (her, saying:) „why dost thou live in this place, (why) dost thou not run away? Her sons also terrified in the same manner the sons of the jackal. The jackal's mate having told the jackal that occurrence, said: „at the lion's bidding, we know, she has done so, we have lived (here) long (enough), he will destroy us, let us go to our (own) dwelling-place. The jackal having heard her tale, went to the lion and said: „Lord, we have lived long in your presence, and those who stay too long become disliked; during the time we go out for prey the lioness vexes my mate (and) terrifies (her, saying:) „why do you dwell in this place, flee!“ also the young lions terrify the young jackals; but he who does not like the stay of any other in his proximity (should say to him:) go! (and) so turn him out, of what use is such vexation, (and) so having said he pronounced the first stanza:

1. Whither (the strong lord) likes (thither) he bends (his  
servant),  
(such is) the nature of the strong (lords); lord of animals!  
(thou) who hast threatening teeth! know (this)!  
fear of (thee who art our) refuge has arisen.

Having heard his tale the lion said to the lioness: „my dear, thou rememberest that I, after going out for prey at such and such a time, came back on the seventh day together with the jackal and the jackal's mate.“ „Yes, I remember.“ „But dost thou know the cause of my not coming back during seven days?“ „I know not, Lord.“ „My dear, I purposing to catch a deer made a mistake and and stuck fast in the mud; not being able to extricate myself I stayed seven days without food;



(but) I regained life by this jackal, he has given me life, and a companion (who is) able to stand (firm) in friendship is no weak friend, henceforth do not show such contempt towards my companion and (my) female companion and (their) sons<sup>4</sup>, so having said the lion pronounced the second stanza:

2. If a friend, even if he be weak,  
 stands (firm) in friendship, —  
 such a one (is) a relative and a kinsman,  
 such a one (is) a friend, such a one (is) my companion.  
 O (lioness) with (strong) jaw-teeth! do not despise (them)!  
 the jackal has restored me to life.

She having heard the lion's tale appeased the jackal's mate and thenceforth lived in concord with her and her sons; the young lions also, playing with the young jackals, did not even break (their) friendship at the time when (their) parents passed away, but lived joyfully together (with them). Indeed their friendship continued unbroken during seven generations.

## II, 16, 8. THE SUHANU-JĀTAKA.

**I**n (times) past, while Brahmadata reign'd at Bā-rāṇasi, Bodhisatta was his all-powerful minister who taught what was true and right. But the king was by nature a little covetous. He has a wicked horse, Mahāsoṇa by name. Then horse-dealers coming from the northern country brought (with them) five hundred horses. They told the king that the horses had arrived. Previously Bodhisatta had valued

the horses and given the money without reduction. The king being displeased with this, called another minister and said: „dear (Sir), (do thou) value the horses, and after valuing (them) preliminarily, (and) having let Mahāsoṇa loose so that he enters amidst the horses, (and) having let (him) bite the horses and wound (them), do thou, reducing the money, value (them again) at the time of (their) weakness. He consented (saying) well! and did so. The horse-dealers becoming low-spirited told Bodhisatta what the horse had done. Bodhisatta asked: „is there in your town no wicked horse?“ „(Yes,) there is, Lord, a wicked, mischievous (and) vicious horse by name Suhanu.“ Then (when) coming again, bring that horse. They (saying) well! promised (to do so), and when returning, they came, after having taken the wicked horse (with them). The king having heard that the horse-dealers had arrived, opened the window, looked at the horses and let Mahāsoṇa loose. The horsedealers too, seeing Mahāsoṇa coming, let Suhanu loose. They having reached each other stood licking (each other's) hodies. The king asked Bodhisatta: „friend, these two wicked horses (which are) against others mischievous (and) vicious, after biting the horses, grow tired, (and) stood rejoicing together, licking (each other's) bodies mutually, what is this?“ Bodhisatta (answered:) „these (horses), O great king, (are) not of a different character, they (are) of a like character, of a like disposition, (and) so having said he pronounced this couple of stanzas:

1. This (is) not on account of a different character  
 (that) Suhanu (associates) with Soṇa,  
 Suhanu (is) just such a one  
 as has the same aim with Soṇa.

2. With the assaulting one, with the vicious one  
 with the one that always bites (his) tether  
 he associates, (what is) sinful associates  
 with (what is) sinful, (what is) wicked with (what is) wicked“.

And having said so Bodhisatta again admonished the king thus: „O great king, (it is said:) ‘a king must not be too covetous’, so it behoves him not to spoil another’s property“, (and afterwards) having valued the horses he gave the money justly. The horse-dealers having obtained the money properly, went (away) glad and contented. The king, after standing (firm) in the admonition of Bodhisatta, passed away according to (his) deeds.

## II, 16, 9. THE MORA-JĀTAKA.

In (times) past, while Brahmadata reignd in Bārāṇasī, Bodhisatta having been conceived in the womb of a peacock (and) at the time of (his lying in the) egg being inclosed in an egg of a colour like that of a kaṇikārabud, after breaking the egg (and) having gone out, became of a golden hue, beautiful, engaging, (and) shining with nicely-coloured lines among the birds. He in order to protect (his) life having stepped over three rows of mountains, took up (his) abode on one of the mountain-plains of Daṇḍakāhiraṇṇa in the fourth mountain-row. Sitting on the top of the mountain while night faded away, he seeing the sun rising, in order to protect and shield himself in his own feeding-ground, composed a Brahma-hymn and said: „arises (now) this“ etc.:

1. „Arises (now) this surveying, only king,  
the golden-coloured, who illumes the earth;  
therefore I worship thee, the golden-coloured;  
may we now protected by thee pass the day!“

Having thus by this stanza worshiped the sun, Bodhisatta in a second stanza worships both the previous deceased wise, and the virtues of (these) wise (men):

- 2<sup>a</sup>. „The brahmanas who are skilful in every thing  
those I worship, may they protect me;  
worship be to the wise, worship be to wisdom,  
worship to the liberated, worship to liberation!“

- 2<sup>b</sup>. Having uttered this (charm of) protection  
the peacock wanders in search (of food).

Having thus wandered in the day (and) sitting at night on the top of the mountain (and) seeing the setting sun, he, after reflecting on the virtues of the wise, for the sake of protection and warding off (evil) in (his) dwelling-place, composed (again) a Brahma-hymn and said: „departs (now) this“ etc.:

3. „Departs (now) this surveying, only king,  
the golden-coloured, who illumes the earth;  
therefore I worship thee, the golden-coloured;  
may we now protected by thee pass the night!“

- 4<sup>a</sup>. The brāhmanas who are skilful in every thing  
those I worship, may they protect me;  
worship be to the wise, worship be to wisdom,  
worship to the liberated, worship to liberation!“

- 4<sup>b</sup>. Having uttered this (charm of) protection  
the peacock took up (his) abode.

Then a hunter who lived in a village of hunters not far from Bārāṇasī, roaming about in the region of Himavanta, after seeing Bodhisatta sitting on the top of the mountain Daṇḍakahirāṇṇa, came and told (his) son. Now one day Khemā, the queen of the Bārāṇasī-king, having in a dream seen the golden-coloured peacock teaching dhamma, told the king (saying:) „O lord, I am desirous of hearing the golden-coloured peacock's dhamma“. The king asked (his) ministers. The ministers said: „the brāhmaṇas will know.“ The brāhmaṇas having said: „(certainly) there are golden-coloured peacocks,“ and having been asked: „where are they?“ they answered: „the hunters will know.“ The king having assembled the hunters, asked (them). Then that hunter's son (answered:) „certainly, O great king, there is a mountain by name Daṇḍakahirāṇṇa, there dwells a golden-coloured peacock.“ „Well, bind that peacock without killing (him) and bring (him) hither.“ The hunter went and laid snares in his (the peacock's) feeding-ground. (But) the snare does not unite. The hunter after roaming about for seven years without being able to catch (him), died there. Khemā too, the queen, died without obtaining (her) wish. The king growing angry (and saying to himself:) „on account of my peacock the queen is dead“, wrote on a golden plate: „in the region of Himavanta is the mountain Daṇḍakahirāṇṇa, there dwells a golden-coloured peacock, those who eat his flesh become ever-young and immortal“, and deposited the plate in a basket. When he was dead another king, after obtaining the kingdom and reading (what was written on) the golden plate, (said to himself:) „I will be ever-young and immortal,“ (and) so he sent another hunter off. He too having gone (but) not being able to catch Bodhisatta, died there. In this manner six successive kings passed away.

Then the seventh king having obtained the kingdom, sent off a hunter. He having gone, (but) seeing that the snare did not unite in the place trodden by Bodhisatta and (knowing) that he (Bodhisatta) had gone to (his) feeding-ground after uttering his (charm of) protection, went down to the boundary, caught a female peacock, taught her to dance to the sound of clapping of hands and sing to the sound of castanets, took her, went off, placed, in the morning before the peacock had uttered his (charm of) protection, the sticks of the snare, tied the snare, and made the female peacock sing. The peacock having heard the different female voice, became love-sick, went off without being able to utter his (charm of) protection, and was bound in the snare. The hunter took him, went away and gave him to the Bārāṇasī-king. The king seeing the perfection of his body, greatly delighted gave him a seat. Bodhisatta sitting down on the prepared seat, asked: „O great king, why did you let (him) catch me?“ He said: „those who eat thy flesh become ever-young and immortal, (therefore) I being desirous to become ever-young and immortal after eating thy flesh, let (him) catch thee.“ „O great king, suppose that those who eat my flesh become ever-young and immortal, yet I am to die.“ „Certainly, thou must die.“ „When I die what are they to do, after eating my flesh, in order not to die?“ „Thou art golden-coloured, therefore indeed those who eat thy flesh will become ever-young and immortal“. „O great king, I have not without reason become golden-coloured, for having formerly become a universal king in this city I preserved the five virtues and made the inhabitants of all quarters of the world preserve (them); I therefore when I died, was born in the Tāvātimsa-world; having stayed there my term of life, on departing thence and being born in the womb of a peacock in consequence of another bad

deed, I became golden-coloured by the power of (my) old virtues.“ „Thou having become a universal king and preserved (thy) virtue becamest golden-coloured in consequence of (thy) virtues, how are we to believe this, is there any witness before us?“ „There is, O great king.“ „Who then?“ „O great king, I at the time of (my being) a universal king roamed about in the air sitting in a chariot made of gems; that chariot of mine was buried in the ground (in the midst) of the fortunate pond, let it be taken out of the fortunate pond, that will be my witness.“ The king (saying) well! promised (to do so), got the water drained out of the pond, took out the chariot and believed Bodhisatta. Bodhisatta having said: „O great king, with the exception of the great nibbāna (called) Amata all other things (on account of their) being created are unsubstantial, transient, of a perishable and decaying nature“, and having taught the king dhamma, established him in the five virtues. The king (was) pleased (and) after honouring Bodhisatta with the kingdom he bestowed great honours (on him). He having given him the kingdom (back), after dwelling (there) a little while and admonishing (him saying:) „be attentive, O great king“, rose into the air and went to the Daṇḍakahirañña-mountain. The king standing (firm) in Bodhisatta's admonition, after giving gifts and doing other good deeds passed away according to his deeds!

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## II, 16, 10. THE VINĪLA-KA-JĀTAKA.

Once upon a time while Videha reigned in Mithilā in the kingdom of Videha, Bodhisatta was conceived in the womb of his first queen, and when he had grown up and learned all arts in Takkasilā he was established in the kingdom on the death of his father. At that time a golden-coloured rājahamsa in the place where he took his food paired with a female crow. She bore a son. He was neither like the mother, nor the father. On account of his speckled appearance they called him Vinīlaka. The hamsa-king went continually to see his son. He had, however, other sons, viz. two young hamsas. They seeing their father continually going away to the world of men asked: „dear father, why do you continually go to the world of men?“ „Dear sons, on account of my having paired with a female crow I have a son, his name is Vinīlaka, him I go to see“. „Where do they live?“ „They live not far off in Mithilā in the kingdom of Videha in such and such a place in the top of a fan palm“. „Dear father, the world of men is full of danger and terror, do you not go, we will go and bring him hither. So the two young hamsas according to the advice given them by their father went there and made Vinīlaka seat himself on a stick, whereupon after seizing with their beaks each end of the stick, they went away above the city of Mithilā. At the same moment the Videha-king, sitting in his splendid chariot with four entirely-white sindhu-horses drove round the city. On seeing him Vinīlaka thought: „what difference is there between me and the Videha-king, he is driving round the city sitting in a chariot with four sindhu-horses, I go on the other hand sitting in a chariot



with hamsas“. While saying so and going in the air he pronounced the first stanza:

1. „Just in the same way, indeed,  
do the noble horses draw  
the Videha-king who lives in Mithila,  
as the hamsas carry Vinilaka.“

On hearing his words the young hamsas became angry, and they thought: „we will let him fall, and go our way,“ but then again saying to themselves: „if we do so what will our father say“, and therefore fearing to be blamed they brought him to the presence of their father and told him what he (Vinilaka) had done. Then his father was angry with him and said: „art thou superior to my sons since thou, elevating thyself over my sons, makest them, as it were, horses before a chariot, thou knowest not thy own power, this place is not fit for thee, go to thy mother's dwelling-place“, and so having censured him he pronounced the second stanza:

2. „Vinila, thou treadest on dangerous ground,  
a place not fit for thee thou resortest to, my dear,  
go to the places near the village,  
that is the dwelling-place of thy mother.“

Having censured him thus, he commanded his sons saying: „go and put him down on the dunghill of the city of Mithila.“ They did so.

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## NOTES.

1. RAJOVADA-J. Another Jātaka akin to this and bearing the same name (IV, 4, 4) I give in the Appendix. Aggamaheṣi S. agramahiṣi; maheṣi is different from maheṣi = mahā-isi S. maharṣi, see Dh. p. 434; however, these two words have been confounded not only in Abhidhāna\*), but, as it seems, also in the language itself, otherwise I do not see how to account for the e in maheṣi. Kucchi, Abhidhāna v. 271, S. kuṣi, comp. Dh. p. 100. Paṭisandhi = sandhi according to Abhidhāna v. 941, regeneration. Clough, Singh. Dict.: reunion of the soul with a body, birth, transmigration; comp. Journal of the Ceylon Branch of the R. A. S. 1870 p. 154: (Spiegel, Kv. p. 10) seyyathāpi puthusilā dvedhābhinnā appaṭisandhikā hoti, as a large broken rock cannot be re-united. S. prati + sam + dhā means to return, see Benfey's Dict. Parihāra is a difficult word, comp. Dasaratha-Jātaka p. 21; laddhagabbhāparihāra is an adjective to Bodhisatta, it is a bahuvrīhi composed either of laddha-gabbhāparihāra = having received the conception-gift, or of laddhagabbha-parihāra = having (received) the gift (on account) of his being conceived. Mr. Childers translates: after receiving the honours paid to the child in the womb. Sotthi comp. Dh. p. 363. Nipphatti not in Abhidhāna, but comp. nipphanna, Abhidhāna ed. Clough p. 101, 57, (Subhūti v. 748 reads: nippanna) = accomplished, S. niṣpanna. Samena

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\*) Subhūti reads: (pume) maheṣi (sugate deviyaṃ nāriyaṃ matā). 102a.

Clough p. 132, 235: (pume) maheṣi (sugate deviyaṃ nāriyaṃ matā).

is perhaps, = S. *śamena*, with tranquillity, without passion; comp. Dh. p. 378 where *śamena* is explained by *aparādhānurūpen' eva pare nayati jayaṁ vā parājayaṁ vā*, i. e. he awards to others victory or defeat according to their offence. Or is it to be referred to *sama*, equal, impartial? Cbandādivasena *agantvā*, here the transcribers have confounded the text so that it is difficult to see what is the true reading. I have resolved *chandādivasena* into *cbanda* + *ādi* + *vasena*, and consequently chosen the reading *agantvā* = not going by (desire), not following (his desire); the reading *āgantvā* I suppose has crept into the text, the transcriber having resolved *chandādivasena* into *chanda-divasena* not understanding the meaning of *chanda*, but as *chanda* according to *Abhidhāna* is never used as a feminine this analysis cannot be admitted; comp. the commentary on Dh. vv. 256—257. *Vohāra*, *Abhidhāna* by Subhūti vv. 105. 117. 849; S. *vyavahāra*. *Kūṭa* = fraud, *Abhidhāna* v. 177; it is also used as an adjective in the sense of fraudulent, false, wicked (comp. below p. 42 *kūṭassa*), although not given as such in *Abhidhāna*; comp. B & R 10. *Aṭṭa* = cause, *Abhidhāna* v. 1126; Cbilders refers in his Dict. this word to S. *artba*, which commonly in Pāli becomes *attba*; why has the aspiration been dropped? It is the more strange that *artba* has become *aṭṭa* as there is already such a word with a quite different meaning; at Dbp. p. 220 read: *kūṭaṭṭa*. *Upaṛava* is not given in this sense in B. & R. *Aṅgana* seems in Pāli as in Sanskrit to be written indifferently with a dental *n* or a lingual *ṇ*; *Abhidhāna* (by Clough p. 26, 21. 114, 21. by Subhūti v. 859) has both *ṇ* and (by Subhūti v. 218) *n*. *Pacchijji* the passive aorist of *pa-chid*, was split, destroyed. *Chadd* or *chaddh* (Clough, Pali Verbs p. 13, 19) S. *ebard* or *chrd*. *Vaṭṭati* no doubt = S. *vartati*, although not used in Sanskrit

in the sense of „it behoves“, comp. Five Jāt. p. 24. Pa-ri + gah seems in Pāli to mean: to search, to inquire, to scrutinize; in proof of this I quote Jāt. 458: sace ayaṃ dipo rakkhasapariggahito bhavissati sabbe vināsaṃ pāpuṇis-sāma, parigaṇhissāma tāva naṃ ti (MS. tāvaṃ ti)“; atha satta purisā sūrā balavanto sannaddhapaṇcāyudhā hutvā ota-ritvā dīpakam parigaṇhimsu; comp. Dh. p. 121 bottom. Jāt. 511: taṃ evaṃ paridevamānaṃ disvā Soṭthiseno cintesi: „ayaṃ ativiya paridevati, na kho paṇ’ assa bhāvaṃ jānāmi, sace mayi sinehena ekaṃ (etaṃ?) karoti hadayaṃ pi ’ssa phaleyya, parigaṇhissāmi tāva naṃ“ ti. Jāt. 447: atite Bārāṇasīyaṃ Brahmadaṭṭe rajjaṃ kārente Bodhisatto Himavanta-padese hatthiyoniyaṃ nibbattitvā (MS. nibbattetvā) sabbaseto aho-si abhirūpo asīti hatthisahassaparivāro, mātā paṇ’ assa andhā; so dhuramadhurāṇi phalāphalāṇi hatthinaṃ (hatthinaṃ?) datvā mātu peseti, hatthi (MS. hatthi) tassā adatvā attanā va khā-danti, so parigaṇhanto taṃ pavattim natvā yūthaṃ (MS. yūtaṃ) chaddhetvā „mātaram me posessāmīti“ rattibhāge añ-ṇesaṃ hatthinaṃ ajānantānaṃ mātaram gahetvā Caṇḍoraṇa-pabbatapādaṃ gantvā ekaṃ nalinim upanissāya thitāya pabha-taguhāya mātaram thāpetvā posesi (MS. pesesi). Jāt. 465: idaṃ Satthā Jetavane viharanto Kosalaramṇo atthacaraṃ amac-caṃ ārabhha kathesi; so kira raṃṇo bahūpakāro aho-si, ath’ assa rājā atirekasamānaṃ kāresi, avasesā naṃ asahamānā „deva, asuko amacco tumhakaṃ anattakārako“ ti pariḥhinda-imsu; rājā taṃ parigaṇhanto kiñci dosaṃ adisvā „ahaṃ imassa kiñci dosaṃ na passāmi, kathaṃ nu kho sakkā (MS. sakkhā) mayā imassa mittabhāvaṃ vā (add: amittabhāvaṃ vā) jānitun“ ti cintetvā „imaṃ paṇhaṃ thāpetvā Tathāgataṃ aṃṇo jānitum na sakkhissati, gantvā pucchissāmīti“. An-tovalaṇṇjaka and haḥivalaṇṇjanaka I have translated conjecturally; I suppose these words are derived from va-

lañja (Singhalese valanda = a sign, a mark, a spot etc.) from which padavalañja (see Journal R. A. S. 1870 p. 13) meaning foot-print, footstep; valañjaka or valañjana-ka must therefore, I think, mean: one who follows in the steps of another, a follower. I fear I have wrongly (in Journal R. A. S.) referred valañja to S. vyañjana, I now believe, it is simply derived from lañj and lañja with the preposition ava apocopated, comp. vajalla Dhṛp. p. 306; Abhidhāna v. 55 lañchana = S. lāñchana. Paṭicchāpeti causative of paṭi + is = S. prati-ṣ. Aññātaka = S. ajñātaka, aññatakavesena = in disguise; Jāt. 409: rattibhāge aññatakavesena palāyitvā araññaṃ pavisi. Paccanta, Abhidhāna v. 186, S. pratyanta. Ninna = S. nimna, comp. Dhṛp. v. 98. Ukkamaṇa = S. utkramaṇa, see B. & R. Ambho, Abhidhāna v. 1139, S. bho. Kira, Abhidh. v. 1199, Clough's Pali Gram. p. 72, = S. kila, comp. Burnouf's Yazna 1 T. 1 p. notes XLIX. Okāsa, Abidh. v. 1101, = S. avakāṣa. Dahara, Abidh. v. 233, comp. B. & R. and Benfey. Mahallaka, Abhidh. vv. 254, 1014; what is the etymology of this word? Wilson derives it from Arabic. Sanniṭṭhāna must be identical with the Singhalese sanṭuṇa which by Clough is rendered: thought, mind, reflection; mark, token. In accordance with this sense of the word, sanniṭṭhānakāle at Five Jāt. p. 10 l. 1 fr. the bottom must be understood. Silavanta, comp. Dhṛp. vv. 110, 400; as to the regular formation of comparative: silavanta-tara see Kaccāyana par Senart I, p. 196, the irregular one is mentioned in the same book p. 123. Daḥassa, the parallelism shows that the genitive is here used in the sense of instrumental, comp. p. 26, 6: cātim āharāpetvā udakassa pūretvā. Āma, Abhidh. v. 1144, = S. ām. Akkodhena, comp. Dhṛp. v. 332. In the Calc.

Edit. of Mahābh. (5, 1318) this verse is found in its Sanscrit shape as follows:

Akrodhena jayet krodham,  
asādhunā sādhanā jayet,  
jayet kadaryyam dānena,  
jayet satyena cānṛtam.

Ovāda, Abhidh. v. 354, = S. avavāda, comp. Burnouf's Lotus p. 304. Pariyosāna, Abhidh. v. 771, = S. paryavasāna. Saggapada is a parallel to saggapatha, so I find in Jāt. 416: rājā tathā katvā saggapatham pūresi, Jāt. 445: tato paṭṭhāya loke maṅgalaṁ pākāṁ ahoṣi, maṅgalesu (MS. māṁlesu) vattitvā matamatā saggapatham pūresuṁ; for this reason I took pada in the sense of „way, road“, but I am afraid I have been wrong in this view, and am now inclined to think that patha in this combination is to be understood in the same way as in uttarāpatha (comp. uttarāpathaka p. 42, l. 15), manussapatha etc. about the place; saggapada would then mean the place of heaven, and s. pūresi he filled his place or took his seat in heaven; as to the use of pūreti in this sense I quote Jāt. 461: Kassapaśammāsambuddhe catusaccadesanāya mahājanam bandhanā mocetvā Nibbānanagaram pūretvā parinibbute, Jāt. 524: te sabbe pi dhammena rajjam kāretvā āyupariyosāne devanagaram pūrayiṁsu, and Vessantara-Jātaka:

pūretvā bodhisambhāre  
Buddho hessam anāgate,  
desetvā jantunam dhammam  
pūrayissam sivaṁ padam.

2. SIGĀLA-J. Kaniṭṭha, Abhidh. v. 999 very small, very young, infra they are called bhātikā. Phalika I suppose

to be identical with *S. sphaṭika*, comp. Singhalese *paliṅgu*, crystal, the common rock crystal (Clough's Dict.). *Mātāpi-tunnaṃ*, this genitive is not noticed in *Kaccāyana* who has got the doubling of *n* only in the numerals etc., see *Senart* pp. 39, 50. *Lokāmisā* (comp. *Dhp.* v. 378): I suppose to be the same with „the lust of the flesh“ in the N. T. (1 Joh. 2, 16), *lakāmisapaṭisaṃyutta*, connected with carnal lust, worldly. *Evārūpa* = *S. evārūpa*. *Pajāpati* or *-ti* as a feminine means in Pāli „wife“, see *Abhidh.* vv. 227, 1000; not used in *S.* in this sense. *Kilesa*, *klesa*, means in Pāli not only „pain, distress“, but also „love, passion“, and as this is looked upon as a contamination, lastly „dirt“; *Jāt.* 61: *ath' assa tasmim māṇave punappuna vaṇṇayamāne „ayaṃ mayā saddhim abbhira-mitukāmo bhavissatī“ andhāya jarājīṇāya* (MS. *-jīṇāya*) *abbhantare kilesa uppajjī*. *Jāt.* 401: *Tadā pana Sāvatthiyaṃ pañcasatasahāyakā pabbajitvā antokoṭṭisanthāre vasamānā aḍḍharattasamaye kāmavitakkaṃ vitakkayimsu; Satthā attano sāvake rattiyā tayo vāre divasassa tayo vāre rattimdivaṃ cha vāre olokento kiki va aṇḍaṃ viya camarī va vāladhī viya mātā piyaputtaṃ viya ekacakkhuko puriso cakkhum viya rakkhati, tasmim yeva* (MS. *khayeva*) *khāṇe uppannakilesaṃ niggaṇḥati; so taṃ divasaṃ aḍḍharattasamaye Jetavanaṃ parigaṇhanto tesāṃ bhikkhūnaṃ vitakkasamudācāraṃ ṇatvā „imesāṃ bhikkhūnaṃ abbhantare ayaṃ kilesa vaḍḍhanto arahattassa hetuṃ chindissati, idāṃ' eva nesāṃ kilesaṃ niggaṇhitvā arahattaṃ dassāmitī“ gandhakuṭṭito nikkhamitvā Ānandattheraṃ pakkositvā „Ānanda, antokoṭṭisanthāre vasa-nabhikkhū sabbe va sannipātehi“ sannipāte tvā paññattabud-dhāsane nisīdi; „bhikkhave, antopavattakilesānaṃ vasa vattituṃ na vaṇṇati, kilesa hi vaḍḍhamāno paccāmitto viya mahāvīṇasaṃ pāpeti, bhikkhūnā nāma appakam pi kilesaṃ niggaṇhituṃ vaṇṇati, porāṇakapaṇḍitā appamattakaṃ ārammaṇaṃ*

disvā abbhantare pavattitakilesam niggaṇhitvā paccekabodhim nibbattesum“ ti vatvā attitam āhari. Jāt. 426: so dbītaram gahevā tattha gantvā isim vanditvā paṭisanthāram katvā devaccharāpaṭibhāgam rājadhītarām tassa dassetvā ekamantam aṭṭhāsi; so indriyāni bhinditvā tam olokesi sah’ olokanen’ eva paṭibaddhacitto hutvā jhānā parihāyi; amacco tassa paṭibaddhabhāvam ṇatvā „bhante, sace kira yaṃṇam yajjissatha rājā vo imam pādaparicārikam katvā dassatīti;“ so kilesa vasena (MS. kilesā-) kampento „imam kira me dassatīti“ āha. Jāt. 537: atba nam mabāsatto „kiliṭṭhasarīro ’smi, nahāyāmi tāva“ ’ti āha. Dbp. p. 224 l. 9: „kiliṭṭhagatto ’mhi, nabāyissāmi tāva“ ’ti āha. Jāt. 523: kiliṭṭhacivarō. Patikuṭṭho = S. pratikruṣṭa, B. & R. elend, erbarmlich; comp. Dh. v. 164. Asabbha, comp. Dh. v. 77. Anucchavika, suitable, fit, Abhidh. v. 715; is this word to be derived from chavi? Sannirumhitvā I take for a rarer, prakriticizing (comp. Lassen, Inst. Linguae Prakr. p. 239) form instead of sannirundhitvā; compare Mahāummaga-Jāt.: „deva, mayam senam saṇikadhitvā paṭbamaṃ khuddakanagaraṃ rumbitvā gaṇhissāma“ with Jāt. 100: so mātu sāsanaṃ sutvā satta divasāni saṇcāraṃ pacchinditvā nagaraṃ rundhi. Āgacchantu, the reading of B, is perhaps better on account of tāva. Amma is, I think, = S. amba, see B. & R. Ācikkbi aorist of ā+cikkh = S. ā+cax. Saṇṇin would in S. be saṃjñin; comp. Mabāvaṃsa p. 33, 8: sadā maraṇasaṇṇino, incessantly meditating on death; saṇṇā, Abhidh. vv. 114, 874, knowledge, name, thought, S. saṃjñā, comp. saṇṇam mā kari infra p. 29, 15, and siho ti saṇṇāya Five Jāt. p. 15, 2. 37, 22. Kāraṇa is in Abhidh. (by Clough p. 145, 324, by Subbūti v. 1101) given as a synonym to okāsa and translated by Clough „an event,“ this meaning it seems really to have in many passages, comp. Five Jāt. p. 2, 8. Parigaṇhanapaṇṇā,



see Dasaratha-Jāt. p. 26. Samekkhita participle of sam+ikkh = S. sam+ix. Kammanta = S. karmānta. Turita, Abhidh. vv. 40, 379, = S. tvarita. Tappenti is a strange form of the causative, I do not know whether it is to be considered as formed from the passive voice or whether only the long vowel in the regular causative tāpenti has been compensated by the reduplication of the following consonant, in the same way as thūla (S. sthūla) may become thulla, comp. Dhp. p. 313. Uṇha, Abhidh. v. 80, comp. Dhp. p. 101. Tikkhattum, S. tri-kṛtvā. Ninnāda you would suppose to be a mistake instead of nināda Abhidh. v. 128, but all my MSS. write it with two n's; a corresponding nirnāda is not found in Sanskrit. Abhisambuddha means according to Vyutp. (see B. & R.) „zur Bodhi erlangt“; comp. Dasaratha-Jāt. p. 29. Daddara I ought perhaps to have written with a capital, for from the commentary on our verse (compared with Five Jāt. p. 47) it seems to be another name for Rajatapabbata. Nigghosa, Abhidh. v. 128, = S. nirghoṣa. Āpādi, comp. Dhp. v. 272. Apphali, aorist of phal, with the reduplication of the consonant either for the sake of the metre or on account of a latent s (see Benfey's Dict.).

3. SŪKARA-J. Akim to this Jātaka are JJ. 278. 280. 484. Nissāya, Dhp. p. 332. Yāvadattha, S. yāvadartha. Thulla for thūla, Abhidh. v. 701, see the note above. Gocara, see Five Jāt. p. 37. Passa, Abhidh. v. 264, S. pārṣva. Avhayanta instead of ahvayanto from ā+hve, see Dhp. p. 101. Samma, see Five Jāt. p. 37. Catuppada presupposes a Sanscrit form caturpada; catuṣpada would become catupphada. Saṅgāma, Abhidh. v. 299. S. saṅgrāma. Pavatti, S. pravṛtti, Five Jāt. p. 39. Tassita, S. trasta. Ukkāra, Abhidh. v. 275, in S. utkara and avaskara. Ussāva, comp. Dhp. p. 268. Uparivāte or

upari vāte? Lesa is in Abhidh. v. 1108 rendered by the Singhalese (Sanskritic) vyāja, fraud, deceit, and in Mahavaṃsa p. 150, 9 by stratagem; it must be derived from las (laṣ, laç). In Sanskrit it seems not to be used in this sense. Vāsi, blowest thou, i. e. smellest thou.

4. URAGA-J. Samajja is here and elsewhere used as a neuter, but in Abhidh. v. 414 it is given only as a feminine = S. samajyā. Supaṇṇa, S. suparṇa. Sañjāni aorist of sam + ñā = S. sam + jñā. Daratha = dara which according to Subhūti and Clough (Abhidh. v. 1111) means „bodily pain, fear“; Jāt. 537: daran ti kāyadaratham, Jāt. 346 (see: Dasaratha-J. p. 33) daran ti sokadaratham, Jāt. 503: apetadaratho vigatakāyacittadaratho, sudhābhojanam bhutassa viya hi tassa tam sabbadaratham apahari. Paṭippasambhāna must, I suppose, be referred to sambh, S. sambh. Sāṭika (-ikā?) or sāṭi (commonly sāṭaka, Abhidh. v. 290, S. ṣaṭaka), Jāt. 75: „Ānanda, Buddha-balam nāma mahantam, āhara tvaṃ udakasāṭikan“ ti, thero āharitvā adāsi; Satthā eken’ antena udakasāṭim nivāsetvā eken’ antena sarīram pārupitvā „Jetavana-pokkharaniyam nahāyissāmiti“ sopāne atṭhasi. Vakkala, Abhidh. v. 442, S. vaikala. Maṇikkhandha I translated „a set of jewels“ in my Five Jātakas p. 24, but according to Prof. Benfey (Gött. gel. Anz. 1862 p. 358) it means a magic jewel (Wunderjuwel). Antara seems to convey the meaning of „under“ in vakkalantaram pavisi and udarantaram pavisitvā p. 36, in the space between the garment and the earth, between the stomach and the earth. Garu, Abhidh. v. 701, 840 (Clough: guru). Bhante is a dialectical form for bhanto (contracted from bhavanto, comp. in Māgadhi karemi bhamte = karomi bhavantah (Weber in Kuhn & Schleicher’s Beiträge Bd. 2 p. 362). „Those who confine their grammatical studies in Pāli“ to merely re-

peating by rote the forms of the words as given by the native grammarians (see Alwis' *Attanagalu-Vansa* p. 12) can of course give no explanation of such a difficult form as *bhante* as they do not even know what the question is; the most plausible explanation is that given by Storch (*De declinatione nominum in lingua palica* 1858 p. 10, comp. Weber in Kuhn & Schls *Beiträge* 1863 Bd. 3 p. 395 follow.). Chāta, Abhidh. v. 756, hungry, Mr. Childers refers to S. *psāta*, eaten, but may it not rather be referred to a Sanscrit form *ṣāta* from *ṣai*, *tabescere*. Bollensen (*Z. d. d. morg. Ges.* 18, 334) takes S. *ṣāyati* to be identical with P. *jhāyati*, and has in this opinion been followed by Garrez (*Z. d. d. morg. Ges.* 19, 302) and Benfey (*Gött. gel. Anz.* 1866 p. 167); but it is a well-known fact that *ṣ* in Sanscrit becomes in Pāli either *kkh*, *kh*, or *cch*, *ch*: *caṇṇa*, *raṇṇa*, *vṛṇa*, *bhixu* = *cakkhu*, *rakkhaṇa*, *rukkha*, *bhikkhu*; *ṣipra*, *ṣudra*, *ṣema*, *sūṣma* = *hippa*, *khudda*, *kema*, *sukhuma*; *ṣaṇṇa*, *kuxi*, *ṣama*, *ṣudra*, *ṣurikā* = *tacchaka*, *kucchi*, *chama*, *chuddha*, *churikā*. That Prakrit *jhīṇa* is S. *ṣīṇa* is by no means sure, for it is also rendered by *jirṇa* and *hina*; I should rather take it to be *jirṇa* as *jhar* (*jhṛ*) is given as a form of *jar* (*jṛ*). Starting from the above rule and knowing no instance of S. *ṣ* becoming in Pāli *jh*, I now venture upon the following explanation of the Pāli verb *jhāyati*. Garrez has justly pointed out that the meaning of *jhāyati* clearly is „to burn“, this seems to show that *jhāyati* must be referred to *dah*. Now causative in Pāli may be formed from the present tense by adding *aya* or *āpaya* (*vijjhāpeti* = *vedhayati*), in this manner we get *dahyayati* and *dahyāpayati*, and when these forms have been contracted, the vowel *a* being elided and the aspiration thrown back upon *d*, as *bhūyaṃs* from *bahu*, we have *dhyayati* i. e. *jhayati*. The only thing for which I cannot account is the

long ā, but may we not assume that this has originated in the verb being confounded with jhāyati (S. dhyāyati), to think? The causative is in Pāli very often used in the sense of verb. simpl. Sela, Abhidh. v. 608, S. çaila, a mountain, here according to the commentary = maṇi. Brahma is according to the commentary = seṭṭha, in the same sense it is understood in the following verses of Suttanipāta:

- v. 131. Tiṭṭham caram nisinno vā  
sayāno vā yāvat' asesa vigatamiddho  
etaṃ satim adhiṭṭheyya,  
brahmaṃ etaṃ vihāraṃ idha-m-āhu.
- v. 285. Na pasū brāhmaṇān' āsum  
na hiraṇṇaṃ na dhāniyaṃ,  
sajjhāyadhamadhamāsum,  
brahmaṃ nidhīm apālayum.

It is clearly here an adjective, but it is not always easily to be seen whether it is an adjective or a substantive; what does it mean in the following passages: aṭṭhaṅgasamannāgatena savaṇiyeṇa kamaṇiyeṇa brahmassaṇaṇa nānāyaviccittam madhuradhammakatham kathesi Jāt. 1, madhureṇa brahmassaṇaṇa bhikkhū āmantetvā Jāt. 4, sumadhuraṃ brahmassaṇaṇa nicchāretvā Jāt. 525. Alwis translates (see Pāli Translations p. 14) brahmaghosa by „the highest voice“, and Gorresio (Ram. 3, 6, 1) the same word by „canto dei Veda“, but in a passage like this yāvajīvaṃ brahmavibhāre bhāvetvā Brahma-loka-parāyano ahoṣi Jāt. 427, 435, it seems to have some connection with Brahman. Vitarāsi for vitarasi, the vowel a having been lengthened on account of the metre.

5. GAGGA-J. Padesika is, I suppose, to convey the meaning of the approximative. Bhaṇḍa, Abhidh. v. 931,

Clough's P. Gr. p. 90 goods, S. bhāṇḍa. Ukkhipāpetvā having made him throw up, take up, comp. ukkhipitvā infra p. 26, 2. 29, 6. Dasaratha-Jāt. p. 4, 17. Monatsbericht der Berliner Akademie 1858 p. 2. Phalaka, Abhidh. vv. 220, 292, 1123, shield, threshold; Jāt. 529: Sutasomo maggaṃ gantvā nagaradvāre sālāya phalake vassamanatthāya nisidi, Brahmadattakumāro pi gantvā tena saddhiṃ ekaphalake (MS. -palake) nisidi; it means perhaps rather a bench. Adhi-va-t-t-h-a participle of adhi+vas, also vusita, vuttha, vide supra p. 38, 8, Kacc. par Senart I, 291, S. usita. Vessavaṇa, Abhidh. v. 22, S. Valṇavaṇa. Khip = S. xu to sneeze, B. & R. Piṭṭha-vamsa, S. prsthavaṃsa, the back-bone, must here be some architectural term. Thūṇa m. f., Abhidh. v. 220, S. sthūṇā. Ānubhāva, see Five Jāt. p. 23. Sarado, this is an old form, only used, I suppose, in poetical style; it is the accus. plur. of sarad, S. ṣarad, and sarado will correspond with S. ṣaradas, comp. manaso etc. Kacc. par Senart I, 92, 94; in Abhidh. v. 81 we find the later, extended form sarada. Sakkā, S. ṣakya, is in Pāli indeclinable, comp. Clough's P. Gr. p. 72, Dh. v. 106. Bho, Kaccāyana par Senart p. 114, Abhidh. v. 1129, B. & R. Kakkhala, S. kakkaṭa; Abhidh. (Clough p. 96, 24, Subhūti v. 714) has kakkhala. Paravihiṃsaka, comp. Jāt. 378:

Dānaṃ silaṃ pariccāgaṃ  
ajjavanā maddavaṃ tapaṃ  
akkodhaṃ avihiṃsā ca  
khanti ca avirodhanāṃ.

Icc' ete kusale dhamme  
ṭhite passāmi attanī,  
tato me jāyate pīti  
somanassaṃ c' anappakāṃ.

Vihimsā and avihimsā bhūtānam in Wilson's paper on the Rock Inscriptions pp. 22—23. Tamotama, from *tamas* + *tama* Abhidh. vv. 70, 975, I have translated conjecturally, having no other quotations for it. *Pāṇātipāta*, comp. *pāṇārambha* in the Rock Inscriptions (Wilson pp. 22, 61). *Pesanakāraka*, B. & R. *preṣaṇakṛt*. *Māṇava*, Abhidh. v. 232, a young man or youth.

6. *ALĪNACITTA*-J. *Vaḍḍhaki* or *vaḍḍhaki*, S. *vardhaki* or *vardhakin*, Abhidh. v. 506. *Uparisotam*, it is very difficult to decide whether this and other similar words are to be considered one or two words. *Koṭṭetvā* from *kuṭ*, is always written with two *ṭ* in Pāli; comp. infra p. 34, a. *Sajjeti* caus. of *sajj* = S. *srj*. *Khandhāvāra*, S. *skandhāvāra*, it is not clear what the meaning of this word is here. *Khadira*, Abhidh. v. 567 *Khayar*, *Mimosa Catechu*, a sort of thorn. *Khānuka*, see J. R. A. Soc. 1870 p. 13, Abhidh. v. 549. *Uddhumāyitvā*, comp. *Five Jāt*. 37. *Pubba*, Abhidh. vv. 225, 250 = *pūya*. *Phāsuka*, *Five Jāt*. p. 24. *Āroga*, *Five Jāt*. 23. *Soṇḍa*, Abhidh. vv. 265, 288, S. *ṇḍa*. *Veṭṭh*, S. *veṭṭ*. *Kālasutta* I take to mean a black (tarred?) rope; in the sense of black *kāla* is commonly written *kāla*. *Vejja*, Abhidh. v. 229, S. *vaidya*. *Passāva*, Abhidh. v. 275, S. *prasrāva*. *Naṅguṭṭha*, Abhidh. v. 371, seems to correspond to S. *lāṅgula*, comp. *naṅgala* = S. *lāṅgala*. *Paripantha* is not found in Sanscrit; as the derived words *paripanthin* and *paripanthaka* mean „opposer, enemy“ I presume it means „obstacle, hindrance“; *Jāt*. 373: *assa manusse sihādayo vālā gaṇhanti, dighajātikaparipantho hoti, makkhikaparipantho va hoti, sītena kilamitvā bahū* (MS. *bahu*) *maranti*; *Jāt*. 524: *Nandapaṇḍito pi „mā bhāyi, mahārāja“ ‘ti assāsetvā Kosalassa santikaṃ gantvā „mahārāja, mā bhāyi,*

n' atthi te paripantho, tava rajjam tav' eva bhavissati, kevalam Manojaramño vasavatti (MS. -tti) hohiti" āha; Jāt. 535: ath' assā etad ahosi: „mayā kakkhaḷo pāpasupino dittho, catunnam vā me puttānam Dhatarattharamño vā mama vā paripanthena bhavitabban" ti; Jāt. 513: rājā nesāde pakko-sāpetvā pucchi; nesādā „mahārāja, ekaṃ ulūkaṇḍaṃ ekaṃ salikāya aṇḍaṃ ekaṃ sukaṇḍaṃ" ti kathayimṣu; „kiṃ pana ekasmiṃ kulāvake tiṇṇaṃ sakunīkānaṃ aṇḍāni hontitī"; „āma, deva, paripante (MS. paripante) asati sunikkhittāni na nas-santitī"; rājā tussitvā „ime mama puttā bhavissantitī" tāni tiṇi aṇḍāni tayo amacce paṭicchāpetvā „ime mayhaṃ puttā bhavissantī, tumhe sādhukaṃ paṭijaggitvā aṇḍakosato nikkan-takāle mama āroceyyāthā" 'ti āha. CāṭI, „a chatty or earthenware vessel, a jar, waterpot", see Childers' Dict. After siṃcāpesuṃ add: Sarīrāni sugandhāni ahesuṃ. Tasmim kāle te nadim otaritvā nahayimṣu which I had not noticed that the compositor had overlooked. As for the meaning of the text, it is quite unaccountable that the same thing that is looked upon as a nuisance from which the elephants run away can make them sweet-smelling afterwards and cause them again to go down into the water. Nāvā saṃghāṭa I have translated conjecturally; according to Abhidh. vv. 222, 1134 saṃghāṭa means „a pair; the principal upright timber of a house" which will not suit here; it must be derived from saṃ + ghaṭ in the caus. to join, and therefore I think it means „a raft"; Jāt. 400: bahū nāvāsaṃghāṭe bandhāpetvā vana-carakehi desitamaggena uddhasotaṃ agamāsi. Bhaṇe is used as an interjection of about the same sense as bhante; in Mr. Childers' opinion it is the 1 person. Attanop. from bhaṇ and means „I say". Kārāpesi, I do not know whether I am right in taking this in the meaning of verb. simpl., but causative, even in its extended form, seems much of-

tener in Pāli than in Sanscrit to be used in this manner. Posāvanika I have translated conjecturally, I can find no corresponding word in Sanscrit, and have only two more quotations for it, in Jāt. 411 it occurs as an adjective written three times posāvanika, three times posāvaniyaka, and once posāvaniya as also in Jāt. 338 (tasmiñ ca kāle rājakule posāvaniyabyaggho atthi), but its meaning does not appear from the context; comp. posāvana at Dh. p. 162, 22 and p. 163, 26. Dussa, Abhidh. v. 290, S. dūgya. Abhisekañ datvā I ought to have translated „inaugurated“ and not initiated, the elephant is put on a level with the king, and made his comrade (sahāya). Opavayha, Abhidh. v. 366, S. aupavāhya. Upaddha means in Pāli the same as addha or addha, Abhidh. v. 52, comp. Dasaratha-Jāt. 4, 11. Ninnāyakattā, S. ninnāyakatvāt. Osakkati, am I wrong in referring this to S. ava + çak? comp. parisakkati J. R. A. S. 1870 p. 8. Parajihana seems according to the context to mean defeat, but I am quite at a loss to guess the derivation of this word, unless it should be referred to pra + rādh or apa + rādh. Cumbaṭa, Abhidh. v. 438 cumbaṭaka, a piece of cloth rolled up to serve as a stand for a vessel, comp. J. R. A. S. 1870 p. 7. Tvañ ũeva = tvañ yeva, comp. Kaccāyana par Senart pp. 23—24. Avāpuritvā is, Mr. Childers tells me, to be referred to S. ava + ā + vr̥, he compares avāpuraṇa a key, Abhidh. v. 222, and pāpuraṇa. Koñcanāda, has this word anything to do with the demon Krauñca (Benfey's Dict.)? in Abhidh. v. 119 it is written kuñcanāda „the roaring of elephants;“ Abhidh. v. 123 koñcā (herons) are said to produce the tone called „majjhima“. Koṭṭaka, so all the MSS., comp. koṭṭa in B. & R.s and Benfey's Dict.; at Mahāvamsa p. 154, 1 you will find balakoṭṭhaka. Saññā, see note on saññin supra. Paṭisattu, S' pratigatru, comp. Five Jāt. p. 23.



7. GUNĀ-J. Akin to this Jātaka is J. 254. With the introduction comp. Dhp. p. 174. Thaddha, S. stabdha. Sallahuka, Abhidh. v. 710. Kalala, Abhidh. v. 668. Pasuta, Dhp. vv. 166, 181. Mātikā, Abhidh. v. 1097 „a text; a stream“; comp. Burnouf's Introd. pp. 48, 317. Antara, vide supra. Ovijjhivā from ava + vyadh. Ubbattetvā from ud + vṛt. Gaṇhāhi B, if gaṇhāsi should be right it must be a conjunctive or contraction of gaṇheyyāsi. Pabbatamuddhani thatvā must be referred to sakhiyā „who has remained at the top of the mountain“, since it has been placed between ambhakam and sakhiyā, and not, as I have done in my translation, to gamissāma. Aññissā has been inflected in accordance with imissā, comp. Kaccayana par Senart p. 90. Gacchanto-ubho-denti, the construction is here, as will be seen, not quite correct, the subject changing from singular to plural; but perhaps the gerund in Pāli may be used with a nominative as subject, I owe this observation to Mr. Trenckner who adduces a similar passage in Five Jāt. p. 53, c. Samagga, S. samagra, in Pāli commonly used in the sense of „unanimous“, comp. Spiegel's Kw. p. 35, 5 from the bottom, Mahāvamsa pp. 3, 7, 42, 7, Dhp. v. 191. Yan = yad, as in Sanscrit used as introduction to a direct sentence. Yenakāmaṁ, comp. yenicchakam Dhp. v. 326. In translating the verse I have followed the former interpretation of the commentator who seems to take unna as if derived from ud + na and meaning the same as unnata raised, high; but the latter interpretation seems more plausible, although we must then against all the MSS. read unnadanti: the lioness (migī) roaring aloud (unnadanti) bends (paṇāmeti) us according to her caprices (yena-kāmaṁ), for such is the nature of the strong. Āma yes, Abhidh. v. 1144. Virajjhivā from vi + rādh, comp. Five Jāt. p. 10, 18; B. & R. translate virādhana „Mislingen“.

Dāṭhinī fem. of dāṭhin from dāṭhā Abhidhāna v. 261 = dantabhedasmiṁ i. e. a particular kind of teeth. Dāṭhā or dāṭha must be identical with the Sanscritic dāḍhā which in Hemac. by Boehrl. & Rieu p. 106 is rendered by „Augenzahn“ (B. & R. „Fangzahn“) and by Wilson „a large tooth, a tusk“, but by Molesworth (Mahr. Dict.) „a jaw-tooth, a grinder“; this latter translation, however, must be wrong, and I ought to have translated it: „with (large) fangs“. Sammodamāna, see J. R. A. S. 1870 p. 8. Parivaṭṭa, S. parivarta.

8. SUHANU-J. Sabbatthaka I have understood as being derived from sarva + arthaka, but the commentators seem to derive it from the adv. sabbattha = sarvatra, comp. Dhp. p. 254, 17, and the following passage from Papañcasūdanī: sati hi cittaṁ uddhaccapakkhikānaṁ saddhāviriyaapaṇṇānaṁ vasena uddhaccapātato kosajjapakkhikena samādhinā kosajjapātato rakkhati, tasmā sā lonadhūpanaṁ viya savyañjanesu sabbakammikaamacco viya sabbarājakicesu sabbattha icchitabbā, tenāha: sati ca pana sabbatthikā vuttā. Mūla, „price; money“, Abhidh. v. 471. Paṭhamam I have combined with agghāpetvā, but it might also be referred to the following sentence. The construction of the whole passage seems not the best. Sīhapañjara, Abhidh. v. 216. Gelaṇṇa derived from gilāna = S. glāna. Suhanus, the old nominative has in this instance been retained; it is a well known fact that the poetical style of any language always keeps up the old forms. The second verse I have not punctuated because I am not sure I have understood it rightly. Sahā must be an older form of saha. Pakkhandinā pagabbhena, comp. Dhp. v. 244. Asaṁ = asat. Bhūtaṁ and yathāsabhāvaṁ seem to be used adverbially in the sense of „duly, justly.“

9. MORA-J. Comp. p. 110. Kaṇikāra, Abhidh. v. 570, is sometimes written kaṇṇikāra = S. kaṇṇikāra. Kaṇikāramakulavaṇṇaāṇḍakoso = having an egg-shell of the colour of a Caniyar-hud; that āṇḍakosa means egg-shell may be seen from the passage quoted above at paripantha. Pāsādika, comp. Jāt. 354: bhaddā ti dassaniyā pāsādikā. Brahma-manta, Mr. Childers is of opinion that brahma here simply means excellent or beautiful; comp. the note above. Hari = gold, Abhidh. v. 487; but what is ssavaṇṇa? is it = savanna (comment. harisamānavanna) with reduplication of s for the sake of the metre, or how is the double s to be accounted for? Paṭhavippabhāsa in the second half-verse although found in all the MSS. has of course crept into the text by the stupidity of a transcriber. Divasaṃ must be read divasaṃ as the metre requires a long syllable. Ajja, Abhidh. v. 1155, S. adya, seems here and in v. 2. to be used in a more general sense. Viharemu, an old optative form for later vihareyyāma. Imaṃ etc., sometimes the story itself is as here carried on in a verse, this seems to evidence that the whole tale was originally in a metrical form, and that Gotama in applying old tales for his particular purposes sometimes made alterations in them, comp. Dhp. VII. Paritta, Abhidh. v. 1026 avoiding any danger (Clough: warding off a blow or any danger); Jāt. 436: hhante, pabbajitā nāma osadhaṃ vā parittaṃ vā jānanti, puttakaṃ no nīrogaṃ karoṭhā ti; Jāt. 535:

Ath' osadhehi diḥhehi  
japaṃ mantapadāni ca  
evan taṃ asakkhī saṭṭhum  
katvā parittaṃ attano.

According to Burnouf (Introd. p. 611) this word in the sense of small is a contraction of pari + ā + datta, but in the sense

of protection is it not rather to be referred to pra + ric? Esanā for esanāya, quite as in the Vedas. Divā sam-caritvā, B has divasaṃ caritvā which may be the true reading as car in the sense of spending the time is, I think, generally used as simplex, see Dhp. Āvajjetvā, comp. Jāt. 533: tasmim̐ khaṇe Sakka-bhavanaṃ nṇhākāraṃ dassesi, Sakko tassa kāraṇaṃ āvajjento taṃ tathā vitakkentaṃ disvā „kaṃkham assa chindissāmiti“ etc.; Jāt. 538: tasmim̐ khaṇe Sakko āvajj-anto (āvajjento?) paṇḍitaṃ disvā „Mahosadha-buddhaṃkurassa paṇḍānubhāvaṃ pākataṃ karissāmiti“ cintetvā etc.; this verb seems to mean „to reflect, to see by intuition,“ but whether it is to be referred to vad or to vrj I do not know, I suppose to the former. Lomahaṃsa, S. lomaharṣa; comp. Dhp. p. 287. Supina, Abhidh. vv. 116, 936, S. svapna. Oḍḍesi, see J. R. A. S. 1870 p. 13; comp. Bengal yoḥ. Me nis-sāya, have not these words been transposed by a mistake of the copyist instead of nissāya me? Likhāpetvā, comp. Dasaratha-Jāt. p. 24. Accharā, see Dasaratha-Jāt. p. 22. Vassati from vāṇ. Visabhāga means, as Mr. Trenckner has informed me, dissimilar, differing from, the opposite of sabhāga. Svāhaṃ = so aham. The passage mayi ma-rante - - - na marissantiti could seem to be an unnecessary interrogation as it has been said previously that it is by eating his flesh that they will become immortal, but perhaps the meaning is only to indicate that the real reason why they become immortal is that they eat the flesh of a golden-coloured peacock. I ought to have written kinti in two words, for I see now from B. & R. that iti in Sanscrit is in the same manner used superfluously in combination with kim; Jāt. 126: „atha kasmā āgato sīti“, „tumbhākaṃ rakkhaṇatthāyā“ ’ti, „kin ti katvā amhe rakkhissasīti“. Nis-sanda, S. nisyanda. Sakkhin, S. sāxin. There are no

grounds for interpreting the single words of this tale buddhistically, nearly all the tales of the Jātaka-book are old folklore in common for all India without regard to religion, and many of them treat evidently of pre-buddhistic brāhmanical affairs and have been made buddhistic in their application only.

10. VINĪLAKA-J. In the commentary on Suttanipāṭa I find: vaṇṇaparibhedena vinīlako. Abhiñḥaṃ, Abhidh. v. 1137, S. abhiñḥaṃ. Anvāya, gerund of anu + i used as a preposition. Sāsāṃkha i. e. sa + ācāṃkha. Sappaṭibhaya, paṭibhaya horror, Abhidh. v. 167, S. pratibhaya. Saññā, S. sañjñā, cfr. supra; Clough's Pali Gr. p. 37. Daṇḍaka, comp. Dhp. p. 419, 4 and Five Jāt. 17, 8. Pāyimsu, the aorist of pra + yā. Sindhava is given in Abhibh. v. 368 as a general name for a horse, but must, I think, also in Pali be understood about horses originating from Sindhu, S. saindhava. Tavaṃ et mamaṃ are genitives; in Kaccāyana par Senart p. 67, and in Clough's Pali Gr. p. 61 mamaṃ is found but not tavaṃ. Āṇāpesi, causative of ā + ñā (S. jñā), comp. āṇā, an order or command, Abidh. v. 354; I ought perhaps to have kept the Singhalese reading āṇāpesi, causative of ā + nī.

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## IV, 4, 4. RĀJOVĀDA - JĀTAKA.

„Gavañ ce taramānānan“ ti. Idam Satthā Jē-tavane viharanto rājovādam ārabba kathesi. Vatthum Tesakūṇajātake vitthārato<sup>a</sup> āvibhavissati<sup>b</sup>. Idha pana Satthā „mahārāja, porāṇakarājāno“ pi paṇḍitānam katham sutvā dhammena rajjam kāretvā<sup>d</sup> saggapadam<sup>e</sup> pūrayamānā gamimsū<sup>f</sup> „ti“ vatvā rañño<sup>h</sup> yācito atitam āhari:

Atte Bārāṇasiyam Brahmadaṭṭe rajjam kārente Boddhisatto brāhmaṇakule nibbattitvā vayappatto sikkhitasabbasippo isipabbajjam pabbajitvā abhinñā<sup>i</sup> ca<sup>j</sup> samāpattiyo ca nibbattetvā ramaṇiye<sup>k</sup> Himavantapadese<sup>l</sup> vanamūlaphalāhāro<sup>m</sup> vihāsi. Tadā rājā aguṇapariyesako<sup>n</sup> hutvā „atthi nu kho me“ koci aguṇam kathento“ ti pariyesanto antojane ca bahijane ca antonagare ca bahinagare ca kañci attano avañṇavādim<sup>p</sup> adisvā „janapade kathan“ ti aññātakavesena<sup>q</sup> janapadam cari.

<sup>a</sup> B omits vitthārato. <sup>b</sup> B āvi-. <sup>c</sup> C porāṇaka-. <sup>d</sup> B kārento. <sup>e</sup> C sasaggapadam, B saggapūram. <sup>f</sup> C gamimsū, B gamisu. <sup>g</sup> B tam. <sup>h</sup> C rañño. <sup>i</sup> C abhinñā. <sup>j</sup> B omits ca, C nibbattitvā, B nippattitvā. <sup>k</sup> C ramaṇiye, B yamuniye. <sup>l</sup> B -ppadese. <sup>m</sup> B -phalaphalāhāro. <sup>n</sup> C -yesake, B aguṇam-. <sup>o</sup> C omits me. <sup>p</sup> C avañṇavādim, B aguṇavādi. <sup>q</sup> C aññātaravesena.

Tatrāpi avañnavādiṃ<sup>r</sup> apassanto attano guṇakatham<sup>s</sup> eva<sup>t</sup> sutvā „Himavantapadesa<sup>l</sup> kin<sup>u</sup> nu kho kathenti<sup>u</sup>“ araṇṇaṃ pavasiṭvā vicaranto<sup>x</sup> Bodhisattassa, assamaṃ patvā taṃ abhivādetvā<sup>y</sup> katapaṭṭisanthāro<sup>z</sup> ekamantaṃ nisīdi. Tadā Bodhisatto araṇṇato<sup>z</sup> paripakkāni nigrodhapattāni<sup>z</sup> āharitvā bhunṇati<sup>a</sup>. Tāni honti madhurāni ojavantāni sakkharacūṇṇasadisāni<sup>b</sup>. So rājānam<sup>c</sup> pi āmantetvā „idaṃ<sup>d</sup>, mahāpuṇṇa, nigrodhapattaṃ<sup>e</sup> khādītva pāniyaṃ<sup>f</sup> piva<sup>g</sup>“ ti āha. Rājā tathā katvā Bodhisattaṃ pucchi: „kin<sup>h</sup> nu kho, bhante<sup>i</sup>, idaṃ<sup>d</sup> nigrodhapattaṃ<sup>j</sup> ativiya madhuraṃ<sup>k</sup> ti. „Mahāpuṇṇa, nūna<sup>k</sup> rājā dhammena samena rajjaṃ kareti<sup>l</sup>, tena taṃ madhuraṃ<sup>m</sup>“ ti. „Raṇṇo<sup>n</sup> adhammika-kale amadhuraṃ<sup>o</sup> nu kho, bhante<sup>p</sup>, hotīti<sup>q</sup>.“ „Āma, mahāpuṇṇa<sup>r</sup>, rājusu adhammikesu telamadhuphāṇitādīni<sup>s</sup> pi vanamūla-phalāphalāni<sup>t</sup> api<sup>u</sup> amadhurāni honti nirojāni, na kevalaṃ etāni, sakalaṃ<sup>v</sup> pi raṭṭhaṃ nirojaṃ<sup>x</sup> hoti kasaṭaṃ<sup>y</sup>, tesu pana dhammikesu sabbāni<sup>z</sup> tāni<sup>z</sup> pi<sup>z</sup> madhurāni honti ojavantāni, sakalaṃ pi raṭṭhaṃ<sup>a</sup> ojavantaṃ eva<sup>b</sup> hotīti<sup>u</sup>. Rājā „evaṃ bhavissati,

<sup>r</sup> C avānavādiṃ, B avañṇapādi. <sup>s</sup> B guṇaṃ. <sup>t</sup> B meva.  
<sup>u</sup> C omits kin. <sup>v</sup> C kathanti. <sup>x</sup> C caranto. <sup>y</sup> B abhivāditvā.  
<sup>z</sup> C kathapaṭṭisattāro, B katapaṭṭisundhāro. <sup>z</sup> C araṇṇato.  
<sup>z</sup> B nigrodhapattāni. <sup>a</sup> B paribhūcati. <sup>b</sup> C sakkaracūṇṇa-, B sakkāra-. <sup>c</sup> B rājānaṃ. <sup>d</sup> B imaṃ.  
<sup>e</sup> C mahāpuṇṇa-, B -nigrodhapakkalaṃ. <sup>f</sup> B pāniyaṃ.  
<sup>g</sup> C piva. <sup>h</sup> B kiṃ. <sup>i</sup> B omits bhante. <sup>j</sup> B -pakkāni. <sup>k</sup> B nu.  
<sup>l</sup> B karesi. <sup>m</sup> C madhuraṃ. <sup>o</sup> B amadhuraṃ. <sup>p</sup> B anto.  
<sup>q</sup> C hotīti. <sup>r</sup> C -puṇṇa. <sup>s</sup> C -pāṇitā-, B telamuphā-. <sup>t</sup> B vanamūlapphalāni.  
<sup>u</sup> B omits api. <sup>v</sup> B sakalaṃ. <sup>x</sup> B nirodhaṃ.  
<sup>y</sup> B omits kasaṭaṃ. <sup>z</sup> C omits sabbāni, B sappāni. <sup>z</sup> C tāna.  
<sup>z</sup> B omits pi. <sup>a</sup> C omits ojavantāni - - - raṭṭhaṃ, B raṭṭhaṃ.  
<sup>b</sup> B ojavantaṃmeva.

bhante“ ti attano rājabhāvaṃ ajānāpetvā va Bodhisattaṃ vanditvā Bārāṇasīṃ<sup>c</sup> gantvā<sup>d</sup> „tāpasassa“ vacanaṃ vīmaṃsissāmiti“<sup>e</sup> adhammena<sup>f</sup> rajjaṃ karetvā „idāni jānissāmiti“ kiñci kālaṃ vītināmetvā puna tattha gantvā<sup>d</sup> vanditvā<sup>h</sup> ekamantaṃ nisīdi. Bodhisatto pi 'ssa tath' eva vatvā nigrodhapattaṃ<sup>i</sup> adāsi. Taṃ tassa<sup>j</sup> tittarasam<sup>k</sup> ahosi. Atha naṃ<sup>l</sup> „nīrasan“<sup>m</sup> ti saha khelena chaḍḍetvā<sup>n</sup> „tittikaṃ“<sup>o</sup>, bhante“ ti āha. Bodhisatto „mahāpuṇṇa“<sup>p</sup>, nūna rāja adhammiko bhavissati<sup>q</sup>, rājūnaṃ<sup>r</sup> hi adhammikakāle araṇṇe<sup>s</sup> phalāphale<sup>t</sup> ādiṃ katvā<sup>u</sup> sabbaṃ nīrasaṃ<sup>v</sup> nirojaṃ hoti<sup>w</sup>“<sup>x</sup> vatva<sup>y</sup> imā gāthā abhāsi:

1. „Gavaṃ ce taramānānaṃ  
jimhaṃ<sup>a</sup> gacchati<sup>a</sup> puṇḍgavo<sup>b</sup>  
sāhbā tā jimhaṃ gacchanti<sup>a</sup>  
nette<sup>b</sup> jimhagate sati.
2. Evam eva manussesu  
yo hoti seṭṭhasammato  
so ce adhammaṃ<sup>c</sup> carati  
pag eva itarā pajā,  
sabbaṃ raṭṭhaṃ<sup>d</sup> dukhaṃ<sup>e</sup> seti  
rājā ce hoti adhammiko.

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<sup>a</sup> B hārāṇasī, C hārāṇasīṃ. <sup>d</sup> B gantvā. <sup>e</sup> B tāpasassa.  
<sup>f</sup> B vīmaṃsissāmi. <sup>g</sup> B dhammena. <sup>h</sup> B omits vanditvā.  
<sup>i</sup> B -pakkaṃ. <sup>j</sup> B vasa. <sup>k</sup> B tittikarasaṃ. <sup>l</sup> B so āma-  
dhūraṃ. <sup>m</sup> B nīrasan. <sup>n</sup> B chaḍḍetvā. <sup>o</sup> B tittikaṃ. <sup>p</sup> C  
-puṇṇa. <sup>q</sup> B bhavissatīti. <sup>r</sup> C rājūnaṃ. <sup>s</sup> C araṇṇe. <sup>t</sup> B  
phalāphalaṃ. <sup>u</sup> B ādikatvā. <sup>v</sup> B amadhūraṃ. <sup>w</sup> B niroma-  
jajātanti. <sup>x</sup> B omits vatvā. <sup>y</sup> B jami. <sup>z</sup> B gacchanti.  
<sup>a</sup> C puṇḍgavo. <sup>b</sup> C gacchati. <sup>c</sup> B nette. <sup>d</sup> B adhammaṃ.  
<sup>e</sup> B raṭṭha. <sup>f</sup> C dukkaṃ, B dukkhaṃ.



3. Gavañ ce taramānānañ (Comp. Kaccāyana  
ujum<sup>/</sup> gacchati puñgavo<sup>°</sup> par Senart I, 46.)  
sabbā tā<sup>h</sup> ujum gacchanti<sup>4</sup>  
nette ujugate<sup>7</sup> sati.

4. Evam eva manussesu  
yo hoti setṭhasammato  
so ce va<sup>k</sup> dhammañ carati  
pag eva itarā pajā,  
sabbam raṭṭham<sup>1</sup> sukham seti  
rājā ce hoti dhammiko<sup>6</sup> ti.

Tattha gavañ ti guṇaṇaṇ<sup>m</sup>, taramānānañ ti nadin<sup>n</sup> uttarān-  
tinañ<sup>°</sup>, jimhañ<sup>°</sup> ti jimham<sup>°</sup> kutilañ<sup>r</sup>, nette ti nāyake gahetvā  
gacchante gavajeṭṭhake<sup>°</sup> usabhe<sup>4</sup>, pag eva itarā pajā ti  
itare satta<sup>n</sup> puretaram eva adhammañ carantīti attho, du-  
kham<sup>v</sup> setīti na kevaḷam eva<sup>x</sup> catusu<sup>y</sup> pi<sup>°</sup> iriyāpathesu  
dukkham eva vindati, adhammiko ti yadi rājā chandādiagati-  
gamanavasena<sup>°</sup> adhammiko hoti, sukham setīti sace rājā  
agatigamanam pahāya dhammiko hoti sabbam raṭṭham ca-  
tusu<sup>y</sup> iriyāpathesu sukhappattam<sup>a</sup> eva hotīti. Rājā Bodhisat-  
tassa dhammañ sutvā attano rājabhavañ janāpetvā „bhante,  
pubbe nigrodhapattañ<sup>b</sup> aham eva madhurañ katvā tittakañ<sup>°</sup>

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<sup>/</sup> B ūju. <sup>°</sup> C puñgavo. <sup>h</sup> C tā, B gāvi. <sup>4</sup> B yanti. <sup>7</sup> B ujugathe.  
<sup>k</sup> C omits va. <sup>1</sup> B sapparaṭṭha. <sup>m</sup> B guṇaṇi. <sup>n</sup> B nadi, C nadinañ.  
<sup>°</sup> B otarantānañ. <sup>r</sup> B jamhañ. <sup>°</sup> B omits jimhañ. <sup>r</sup> B tutilañ.  
<sup>°</sup> B gavajeṭṭhako. <sup>4</sup> B usabho puñgavo. <sup>n</sup> C satta. <sup>v</sup> B  
dukkham. <sup>x</sup> C kevaḷam seti. <sup>y</sup> C catusu. <sup>°</sup> B omits pi.  
<sup>°</sup> C -agativasena. <sup>n</sup> so both MSS. <sup>a</sup> B sukham. <sup>b</sup> B -pak-  
kañ. <sup>°</sup> B tittikañ.

akāsim, idāni pana<sup>d</sup> madburam karissāmiti“ Bodhisattam vanditvā gantvā<sup>e</sup> dhammena rajjam kārento sabbam<sup>f</sup> paṭipākatikam<sup>g</sup> akāsi.

Satthā imam desanam<sup>h</sup> āharitvā jātakam samodhānesi: „Tadā rājā Ānando ahesi, tūpaso pana aham evā“ <sup>i</sup>ti. Rājo-  
vāda-jātakam<sup>i</sup>.

#### XIV, 49, 8. MAHĀMORA-JĀTAKA.

„Sace hi ty-āham dhanahetu gabito“ ti. Idam Satthā Jetavane viharanto ekam ukkaṇṭhitabhikkhum ārabhha kathesi. Tam<sup>a</sup> hi bhikkhum Satthā „sacam kira tvam ukkaṇṭhiṭo“ ti pucchitvā „saccam, bhante“ ti vutte „bhikkhu, ayaṃ nandirāgo tādisaṃ kiṃ nāma nāloḷissati, na hi Sineru-  
uppatanakavāto sāmante purāṇapaṇṇassa lajjati, pubbe satta-  
vassasatāni antokilesasamudācāram vāretvā viharante visuddha-  
satte p’esa āloḷesi yevā“ <sup>i</sup>ti vatvā attitam āhari:

Attite Bārāṇasiyam Brahmadatte rajjam kārente Bodhisatto paccantapadese morasakuṇiyā kuccbismiṃ paṭi-  
sandhim aggahesi. Gabbhe paripākagate mātā gocarabhūmiyam  
aṇḍam pādetvā pakkāmi, aṇḍaṃ ca nāma mātu ārogabhāve sati  
amūasmim dīghajātikādiparipantho avijjamāne na nassati. Tas-  
mā tam aṇḍam kaṇikāramakulam viya suvaṇṇavaṇṇam hutvā  
parinatakāle attano dhammatāya bbijji. Suvāṇṇavaṇṇo mo-  
racchāyo nikkhami. Tassa dve akkhini jīṇjukapbalasadisani,  
tuṇḍam<sup>b</sup> pavāḷavaṇṇam, tisso rattarājiyo<sup>c</sup> gīvaṃ parikkbipitvā

<sup>d</sup> B omits pana. <sup>e</sup> B omits gantvā. <sup>f</sup> B omits sabbam.

<sup>g</sup> B -pakatikam. <sup>h</sup> B dhammadesanam. <sup>i</sup> B adds catuttham.

<sup>a</sup> MS. taṇ. <sup>b</sup> MS. tuṇḍa. <sup>c</sup> MS. -rājiya.

piṭṭhimajjhena agamaṃsu. So vayappatto bhaṇḍasakaṭamattasariro abhirūpo ahoṣi. Taṃ sabbe nīlamorā sannipatitvā rājanāṃ katvā parivārayiṃsu. So ekadivasāṃ udakasoṇḍiyaṃ pāṇiyaṃ pivanto attano rūpasampattiṃ disvā cintesi: „ahaṃ sabbamorehi atīrekarūpasobho, sac' āhaṃ imehi saddhiṃ manussapathe vasissāmi paripantho me uppajjissati, Himavantāṃ gantvā ekako va phāsukaṭṭhāne vasissāmīti“. so rattibhāge moresu patisallīnesu kañci ajānāpetvā Himavantāṃ pavisitvā (pāvisi?) tisso pabbatarājiyo atikkamma catutthāya ekasmiṃ arāṃṇe padumasamchanno mahājātassaro. Tassāvidūre ekaṃ pabbatāṃ nissāya ṭhito mahānigrodharukkho atthi. Tassa sakhāya nīlyi<sup>d</sup>. Tassa pana pabbatassa vemajjhe<sup>e</sup> manāpā guhā atthi. So tattha vasitukāmo hutvā tassā pamukhe pabbatatale nīlyi. Taṃ pana ṭhanāṃ n'eva heṭṭhabhāgena abhiruhitum<sup>f</sup> na uparibhāgena otaritum sakkā, pakkhibbīlādighajātikamanussabhahehi<sup>g</sup> vimuttaṃ. So „idaṃ me phāsukaṭṭhānaṃ“ ti divasaṃ tatth'eva vasitvā punadivase pabbataguḥato utthāya pabbatamatthake puratthābhimukho nisinno udentaṃ<sup>h</sup> suriyamaṇḍalaṃ disvā attano divārakkhāvaraṇatthāya „udet' ayaṃ cakkhumā ekarājā“ ti parittaṃ katvā gocarabhūmiṃ otaritvā gocaraṃ gahetvā sāyaṃ āgantvā pabbatamatthake pacchābhimukho nisinno atthamentaṃ<sup>i</sup> suriyamaṇḍalaṃ disvā rattirakkhāvaraṇatthāya „apet' ayaṃ cakkhumā ekarājā“ ti parittaṃ katvā eten' upāyena vasati. Atha naṃ ekadivasāṃ eko ludaputto arāṃṇe vicaranto pabbatamatthake nisinnaṃ disvā attano nivesanaṃ āgantvā maraṇakāle puttaṃ āha: „tāta catutthāya pabbatarājiyā arāṃṇe suvaṇṇavaṇṇo moro atthi, sace rājā pucchati ācikkheyyāsīti“. Ath' ekasmiṃ divase Bārāṇasiraṃṇo Khemā nāma aggamahesi paccūsakāle supinaṃ passi.

<sup>d</sup> MS. nīlyi. <sup>e</sup> MS. memajjhe. <sup>f</sup> MS. abhiruhitum. <sup>g</sup> MS. pakkhibbīlādigha-. <sup>h</sup> MS. udennaṃ. <sup>i</sup> MS. attamentaṃ.

Evarūpo supino ahośi: suvaṇṇavaṇṇo moro atthadhammaṃ<sup>j</sup> desesi, sā sādhu-kāraṃ datvā dhammaṃ supāti, moro dhammaṃ desetvā utthāya pakkāmi. Sā „mora-rājā gacchati, gaṇhatha naṃ“ ti vadanti<sup>k</sup> pabujjhi, pabujjhivā pana supinabhāvaṃ űatvā „supino“ ti vutte rājā na<sup>l</sup> ādaraṃ karissati, ‘dohaḷo me’ ti vutte karissatīti<sup>m</sup> cintetvā dohaḷini<sup>n</sup> hutvā nipajji. Atha naṃ rājā upasaṃkaniitvā pucchi: „bhadde, kin te aphaṣukaṃ“ ti. „Dohaḷo me uppanno“ ti. „Kiṃ icchasi, bhadde“ ti. „Suvanna-vaṇṇassa morassa dhammaṃ sotuṃ, devā“<sup>o</sup> ti. „Bhadde, kuto tādisaṃ moro ṃ lacchāmā“<sup>o</sup> ti. „Deva, sace na labhāmi jīvitāṃ me n’atthīti.“ „Bhadde, mā cintayī, sace katthaci atthi labhissasīti“<sup>o</sup> rājā naṃ assāsetvā gantvā rājāsane nisīnno amacce pucchi: „āmbho, devī suvaṇṇavaṇṇassa morassa dhammaṃ sotukāmā, morā nāma suvaṇṇavaṇṇā hontīti.“ „Brāhmaṇā jānissanti, devā“<sup>o</sup> ti. Rājā brāhmaṇe pucchi. Brāhmaṇā evaṃ āhaṃsu: „mahārāja, ‘jalajesu macchā<sup>o</sup> kacchapā kakkatākā thalajesu migā haṃsā morā tittirā, ete tiracchānagatā manussā ca suvaṇṇavaṇṇā hontīti’ ambhākaṃ lakkhaṇamantesu āgatan“<sup>o</sup> ti. Rājā attano vijjite luddaputte sannipātāpetvā „suvaṇṇavaṇṇo moro vo diṭṭhapubbo“ ti pucchi. Sesā „na diṭṭhapubbo“ ti āhaṃsu, yassa pana pitarā ācikkhitaṃ so āha: „mayāpi na diṭṭhapubbo, pitā ca pana me ‘asukaṭṭhāne nāma suvaṇṇavaṇṇo moro atthīti’ kathesīti“. Atha naṃ rājā „samma, mayhaṃ ca deviyā ca jīvitāṃ dinnāṃ bhavissati, gantvā taṃ bandhitvā ānehīti“<sup>o</sup> bahum dhanāṃ datvā uyyojesi. So puttadārassa dhanāṃ datvā tattha gantvā mahāsattaṃ disvā pāse oḍdetvā „ajja<sup>p</sup> bajjhissati, ajja bajjhissatīti“<sup>o</sup> abandhitvā va mato. Devī „patthanaṃ<sup>q</sup> alabhin“ ti matā. Rājā „tam me moraṃ nissāya.

<sup>j</sup> MS. atthisadhammaṃ ? <sup>k</sup> MS. vadanti. <sup>l</sup> MS. naṃ. <sup>m</sup> MS. dohaḷini. <sup>n</sup> MS. labhissatīti. <sup>o</sup> MS. maccha. <sup>p</sup> MS. a. <sup>q</sup> MS. pattanāṃ.

piyabbariyā matā“ ti kujjhitvā veravasiko hutvā „Himavante catutthāya pabbatarājīyā suvaṇṇavanno moro carati, tassa maṁsam khādītva ajaramarā hontīti“ suvaṇṇapaṭṭe likhāpetva paṭṭaṁ sāramañjūsāyaṁ ṭhapetvā kālam akāsi. Ath’ amño rājā abosi. So paṭṭe akkharāni diṣvā „ajarāmaro bhavissāmīti“ tassa gahaṇatthāya“ ekaṁ luddaṁ pesesi. So pi „tatth’ eva mato. Evaṁ cha rājaparivattā gatā (add: cha) ca luddaputtā Himavante eva matā. Sattamena pana raṁṇā pesito sattamo luddo „ajja ajj’ evā“ ti sattasaṁvaccharāni bandhituṁ asakkonto cintesi: „kin nu kho imassa morarajassa pāde pāsassa asaṁcaraṇakāraṇaṁ“ ti. Atha naṁ parigaṇhanto sāyaṁ pāṇaṁ parittaṁ karontaṁ diṣvā „imasmiṁ ṭhāne amño moro n’ atthi, iminā brahmacārīnā bhavītabbāṁ, brahmacariyānubhāvena c’ eva parittānubhāvena c’ assa pādo pāse na bajjhatīti“ nayato pariggahetvā paccantajanapadaṁ gantvā ekaṁ moriṁ bandhitvā yathā sā accharāya pahaṭṭāya vassati pāṇimhi“ pahaṭṭe naccati evaṁ sikkhāpetvā ādāya gantvā Bodhisattassa parittakaraṇato puretaram eva pāsāṁ oḍdetvā accharaṁ paharītva moriṁ vasāpesi. Moro tassā saddaṁ suni. Tāvad’ ev’ assa sattavassasatāni sannisinnaṁkilesa pāṇaṁ katvā pahaṭṭasīviso“ viya uṭṭhahi. So kilesāturo“ hutvā parittaṁ kātuṁ asakkunītvā vegena tassā santikaṁ gantvā pāde pāsāṁ pavesento yeva ākāsā otari. Sattavassasatāni asaṁcaraṇapāso taṁ khaṇaṁ yeva saṁcaritvā pādaṁ bandhi. Atha naṁ luddaputto laṭṭhiagge olambantaṁ diṣvā cintesi: „imaṁ morarājānaṁ cha luddā bandhituṁ na sakkhimsu, aham pi sattavassāni nāsakkhim, ajja paṇ’ esa imaṁ moriṁ nissāya kilesāturo hutvā parittaṁ kātuṁ asakkunītvā āgama pāse baddho heṭṭhāsīsako“ olambati, evarūpo“ me silavā kilamito, evarūpaṁ amhiassa paṇṇakārattāya netuṁ

“ MS. gahana-. “ MS. pānimhi. ‘ MS. mori. “ MS. -siviso.

“ MS. kilesoturo. \* MS. -sisako. “ MS. -varūpe.

ayuttam, kim me ramhā dinnena sakkārena, vissajjessāmi nan<sup>a</sup> ti. Puna cintesi: „ayaṃ nāgabalo thāmasampanno mayi upasāṃkamante“<sup>a</sup> esa maṃ māretuṃ āgacchatīti<sup>b</sup> maraṇabhayaatajjito hutvā phandamāno<sup>c</sup> pādaṃ vā pakkaṃ vā bhindeyya, anupagantvā va naṃ paṭicchanno thatvā khurappen<sup>d</sup> assa pāsāṃ chindissāmi, tato sayam eva yathāruciyaṃ gamissatīti<sup>e</sup> so paṭicchanno thatvā dhanuṃ āropetvā khurappam sandahitvā kacci (acchi?). Moro pi „ayaṃ luddo maṃ kilesāturam katvā baddhabhāvaṃ me natvā na nirussukko acchissati, kahaṃ nu kho so“ ti cintetvā ito c<sup>f</sup> ito ca oloketvā dhanuṃ āropetvā thitaṃ disvā „maṃ māretvā ādāya gantukāmo bhavissatīti“<sup>g</sup> maṃñamāno maraṇabhayaatajjito hutvā jīvitaṃ yācanto paṭhamāṃ gāthaṃ āha:

1. „Sace hi ty-āhaṃ dhanahetu gahito  
mā maṃ vadhi, jīvagaṃ gahetvā  
ramhō ca (va?) maṃ, samāna, upanti nehi,  
maṃñe: dhanāṃ lacchasi napparūpan“ ti.

Tattha sace hi tyāhan ti sace hi te ahaṃ, upanti nehi ti upantikam<sup>h</sup> nehi, lacchasi napparūpan ti lacchasi anapparūpaṃ. Taṃ sutvā luddaputto cintesi: „morarājā ‘ayaṃ maṃ vijjhītukāya (-kāmatāya?) khurappaṃ sandahīti<sup>i</sup> maṃneti, assāsessāmi nan“ ti so assāsento dutiyaṃ gātham āha:

2. „Na me ayaṃ tuyha vadhāya aṇṇa  
samāhito cāpavare khurappo,  
pāsāṃ ca ty-āhaṃ adhipātayissāṃ,  
yathāsukhaṃ gacchatu morarājā“<sup>j</sup> ti.

Tattha adhipātayissāṃ ti chindayissāṃ. Tato moro dve gāthā abbhāsi<sup>k</sup>:

<sup>a</sup> MS. upasāṃkamanto. <sup>b</sup> MS. phandamāno. <sup>c</sup> MS. upanti-kim. <sup>d</sup> MS. has corrected abbhāsi to bhāsi.

3. „Yaṃ sattavassāni mamānubandhiṃ  
rattimdivaṃ khuppipāsaṃ sahanto,  
atha kissa maṃ pāsavasūpanitaṃ  
pamuttaṃ me icchasi bandhanasmā.
4. Pāṇātipātā virato nu s' ajja,  
abhayaṃ nu te sabbabhūtesu dinnāṃ,  
yaṃ maṃ tuvaṃ pāsavasūpanitaṃ  
pamuttaṃ va icchasi bandhanasmā“ ti.

Tattva y a n ti yasmā maṃ ettakaṃ kālaṃ tvaṃ anubandhiṃ  
tasmā tvaṃ pucchāmi: atha kissa maṃ pāsavaṃ upanitaṃ  
bandhanasmā pamocetuṃ icchasi attho, virato nu sajjā 'ti  
virato nu si ajja, sabbabhūtesu sabbasattānaṃ; itoparaṃ:

5. „Pāṇātipātā viratassa brūhi  
abhayaṃ ca yo sabbabhūtesu deti,  
pucchāmi taṃ, morarāj', etam atthaṃ,  
ito c' ito kiṃ labhate sukhaṃ so“.
6. „Pāṇātipātā viratassa brūmi  
abhayaṃ ca yo sabbabhūtesu deti,  
diṭṭhe va dhamme labhate paṇāsaṃ  
saggaṃ ca so yāti sarīrabhedā.“
7. „Na santi devā', icc-āhu eke,  
'idh' eva jīvo vibhavaṃ upeti,  
tathā phalaṃ sukatadukkatānaṃ',  
dattupaṇātaṃ ca vadanti dānaṃ;  
tesaṃ vaco arahataṃ saddhāno  
tasmā ahaṃ sakuṇe<sup>b</sup> bādbayāmiti.“

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<sup>b</sup> MS. sakuṇo.

Imā uttānasambandhā gāthā pālinayen' eva veditabbā. Tattha iccāhu eke ti ekacce samaṇabrāhmaṇā evaṃ kathenti, tesam vaco arahataṃ saddhāno ti tassa kira kulūpakā ucchedavādino naggasamaṇakā te taṃ paccekabodhiñāṇassa<sup>e</sup> upanissayasampannaṃ pi santaṃ ucchedavādaṃ gaṇhāpesuṃ, so tesam saṃsaggena „kusalākusalam n' atthīti“ gaṇetvā sakune māreti, evaṃ mahāsāvajjā esa asappurisass' eva<sup>d</sup> nāma<sup>e</sup>, te yeva cāyaṃ 'arahanto' ti maññamāno evaṃ āha<sup>f</sup>. Taṃ sutvā mahāsatto „tayāva (taṃ yāva?) paralokassa atthibhāvaṃ ka-thāpessāmīti“ pāsalaṭṭhiyaṃ adhosiro olambamano va

8. „Cando ca suriyo ca ubho sudassanā  
gacchanti obhāsayam antalikkhe,  
imassa lokassa parassa vā te?  
katham<sup>g</sup> nu te āhu manussaloke“ ti

gātham āha. Tattha<sup>h</sup> imassā 'ti kin nu te imassa lokassa santakā udāhu paralokassā 'ti bhummathevāsami (?) vacanaṃ, kathan nu te ti tesu vīmānesu Canda-Suriya-devaputte kathan nu kathenti, kiṃ atthīti udāhu n' atthīti kiṃ vā devā ti udāhu manussā ti vā. Luddaputto gātham āha:

9. „Cando ca suriyo ca ubho sudassanā  
gacchanti obhāsayam antalikkhe,  
parassa lokassa na te imassa,  
'devā' ti te āhu manussaloke“ (add: ti).

Atha naṃ mahāsatto āha:

10. „Etth' eva te nihatā hinavādā  
ahetukā ye na vadanti kammaṃ,  
tathā phalaṃ sukatadukkatānaṃ,  
dattupamāṇattaṃ ye ca vadanti dānaṃ“ ti.

<sup>e</sup> MS. -nānassa. <sup>d</sup> MS. asappurisaseva. <sup>e</sup> MS. nānāma.

<sup>f</sup> MS. evāmāha. <sup>g</sup> MS. katham. <sup>h</sup> MS. tassa.



Tattha ettheva<sup>4</sup> te nihatā ti sace candusuriyā devaloke  
 ʒhitā na manussaloke sace va te devā na manussā etth' eva  
 etthake vyākaraṇe te tava kulūpakā hīnavādā nihatā honti,  
 ahetukā ti visuddhiya vā saṁkilesassa vā hetubhūtakammaṁ  
 n' atthīti evaṁvādā, dattupamāñattan ti ye ca dānaṁ lā-  
 lakehi pamāñattan ti vadamīti. So mahāsatte kathente kathente  
 sallakkhetvā gāthadvayaṁ āha:

11. „Addhā hi saccaṁ vacanaṁ tav' etaṁ,  
 kathaṁ<sup>5</sup> hi dānaṁ aphalaṁ vadeyya,  
 tathā phalaṁ sukataḍḍakatānaṁ,  
 dattupamāñattan ti ca<sup>6</sup> kathaṁ bhaveyya.
12. Kathaṁkaro kintikaro kim ācamaṁ  
 kim sevamaṇo kena tapoguṇena,  
 akkhāhi me, morarāj', etaṁ atthaṁ,  
 yathā ahaṁ no nirayaṁ pateyyaṁ“ ti.

Tattha dattupamāñattaṁ cā<sup>7</sup> 'ti dānaṁ ca<sup>8</sup> dattupamāñat-  
 taṁ nāma kathaṁ bhava kathaṁ bhaveyyā ti attho, ka-  
 thaṁkaro ti kataraṁ kammaṁ karonto ahaṁ nirayaṁ na  
 gaccheyyaṁ, itarāni<sup>9</sup> tass' evame (evaṁ eva?) vacanāni.  
 Taṁ sutvā mahāsatto „svāhaṁ (sac' āhaṁ?) imaṁ pañhaṁ  
 kathessāmi manussaloko tuccho viya kato bhavissati, tatth' ev'  
 assa dhammikānaṁ samaṇabrāhmaṇānaṁ atthibhāvaṁ kathes-  
 sāmīti“ cintetvā dve gāthā abhāsi:

13. Ye keci atthi samaṇa pathavyā  
 kāsāvavatthā anagāriyā te,  
 pāto va piṇḍāya caranti kāle,  
 vikālacariyāvīratā hi santo.

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<sup>4</sup> MS. etteva. <sup>5</sup> MS. katan. <sup>6</sup> MS. tiṇca. <sup>7</sup> MS. dattum-  
 pamāñattaṁ vā. <sup>8</sup> MS. āa. <sup>9</sup> MS. itarāti.

14. Te tattha kâlen' upasamkamitvā  
pucchesi sante manaso pi yaṃ siyā,  
te te pavakkhanti yathā pajānaṃ  
imassa lokassa parassa c' atthan<sup>2</sup> ti.

Tattha santo ti santapāpā paṇḍitā paccekabuddhā<sup>0</sup>, yathā pajānaṃ ti te tuyhaṃ attano jānaniyāmena (?) vakkhanti kamkhaṃ te chinditvā kathessanti, parassa catthan<sup>2</sup> ti iminā nāma kammena manussaloke nibbattanti iminā devaloke iminā nirayādisū 'ti, evaṃ imassa ca parassa ca lokassa atthaṃ ācikkhissanti, te pucchā 'ti. Evaṃ ca pana vatvā nirayabhayena tajjesi. So pana pūritapāramī paccekabodhisatto suriyaras-misamphassaṃ oloketvā t̥hitaṃ parinatapadumaṃ viya paripākagataṇṇo vicarati. So tassa dhammakathaṃ sunanto<sup>7</sup> t̥hitapaden' eva t̥hito samkhāre parigaṇhitvā tilakkhaṇaṃ sammasanto paccekabodhiṇānaṃ paṭivijjhi, tassa paṭivedho ca mahāsattassa pāsato makkho ca ekakkhaṇe yeva ahoṣi. Paccekabuddho sabbakilese padāletvā bhavapariyante t̥hito udānaṃ udānento:

15. „Tacaṃ va jīṇaṃ<sup>8</sup> urago purāṇaṃ<sup>9</sup>  
paṇḍupalāsaṃ harito duma va  
esa-ppahīno mama luddabhāvo,  
pajahāṃ<sup>1</sup> ahaṃ luddakabhāvaṃ ajjā<sup>10</sup> 'ti

gātham āha. Tass' attho yathā jīṇaṃ purāṇaṃ<sup>9</sup> tacaṃ urago jahāti yathā ca harito sampajjamāno nilapanto (-patto?) duma katthaci katthaci t̥hitaṃ paṇḍupalāsaṃ jahāti<sup>1</sup> evaṃ ahaṃ pi ajja luddabhāvaṃ dāruṇabhāvaṃ pajahitvā t̥hito, so dāni esa pahīno mama luddabhāvo, sādhu vata pajahāmaṃ luddakabhāvaṃ ajjā<sup>10</sup> 'ti, pajahāmaṃ ti pajahim ahan

<sup>0</sup> MS. -buddha. <sup>2</sup> MS. vatthan. <sup>7</sup> MS. sunanto. <sup>8</sup> MS. jīṇaṃ. <sup>9</sup> MS. purāṇa. <sup>10</sup> MS. jahati.

ti attho. So imam udānam udānetvā „aham tāva sabbakilesa-bandhanehi nutto, nivesane“ pana bandhītvā me ṭhapitā bahu-sakuṇā atthi, te katham mocessāmīti“ cintetvā mahāsattam pucchi: „morarāja, nivesane me bahusakuṇā baddhā atthi, te katham mocessāmā“ 'ti. Paccekabuddhato pi sabbamānūbodhisattānam ñeva upāyapariggahaññam mahantataram hoti, tena tam āha: „yam vo maggena kilese khaṇḍetvā paccekabodhiññam paṭividdham tam ārabha saccakiriyaṃ karotha, sakala-Jambūdipe bandhanagatasatto nāma na bhavissatīti“. So Bodhisattena dinnanayadvāre ṭhatvā saccakiriyaṃ karonto:

16. „Ye cāpi me sakuṇā atthi“ baddhā  
 satāni nekāni nivesanasmiṃ<sup>u</sup>  
 tesam p' aham jīvitam ajja dammi  
 mokkhañ ca ne patto<sup>v</sup> sakaṃ niketan<sup>u</sup>“ ti

gātham āha. Tattha mokkhañ ca ne patto ti sv-āham mokkham patto paccekabodhiññam paṭivijjhītvā ṭhito te sante jīvitadānena anukampāmi, etena saccena sakaṃ niketan ti sabbe pi te sattā attano vasanaṭṭhānam gacchantū 'ti vadati. Ath' assa saccakiriyaṃ makālaceva (?) sabbe bandhanā mucitvā tuṭṭharāvaṃ ravantā sakaṭṭhānam eva gamimsu. Tasmim pana khaṇe tesam tesam gehesu biḷale ādim katvā sakala-Jambūdipe bandhanagato satto nāma nāhosi. Paccekabuddho hattham ukkhipitvā sīsam parāmasi. Tāvad eva gihiliṅgam antaradhāyi, pabbajitaliṅgam pātur ahoṣi. So satthivassathero viya ākappasampanno aṭṭhaparikkhāradharo hutvā „tvam me mahatī<sup>v</sup> paṭiṭṭhā ahoṣīti“ morarājassa añjalim paggayha padakkhiṇam<sup>u</sup> katvā ākāse uppatitvā Nandamūlakapabbhāram agamāsi. Morarājāpi latthiaggato uppatitvā gocaram gahetvā

<sup>u</sup> MS. nivesane. <sup>v</sup> MS. attha. <sup>u</sup> MS. vesanasmiṃ. <sup>u</sup> MS. panto. <sup>v</sup> MS. mahatī. <sup>u</sup> MS. padakkhiṇam.

attano vasanaññānam eva gato. Idāni luddassa sattavassāni  
pāsahatthassa caritvāpi morarājānaṃ nissāya dukkhā muttabhā-  
vaṃ pakāsento Satthā osānagātham āha:

17. Luddo caṇṇi pāsahatto aramṇe  
bādhetaṃ morādhipatiṃ yasassiṃ,  
bandhitva morādhipatiṃ yasassiṃ  
dukkhā pamuñci yathā ahaṃ pamutto ti.

Tattha bādhetaṃ ti bādhetaṃ, ayam eva vā pāṭho, (?) ban-  
dhitvā ti tassa dhammakathaṃ sutvā paṭiladdhasamvego  
hutaṃ ti attho, yathā ahaṃ ti yathā ahaṃ sayambhuñā-  
ṇena mutto evam eva so pi mutto ti.

Satthā imaṃ desanaṃ āharitvā saccāni pakāsetva jātakam  
samodhānesi (saccapariyosāne ukkaṇṭhitabhikkhu arahattaṃ  
pāpuṇi): Tadā morarājā ahaṃ eva ahoṣiṃ ti. Mahāmora-  
jātakam.

## Errata.

- Page 2, line 6, for kucchismiṃ read kucchismiṃ<sup>1</sup>.
- -, line 19, for vinicchayaṭṭhāya read vinicchayatthāya.
- -, line 1 from the bottom, for ' sutvā read ' B sutvā.
- 6, line 3 fr. the b., for rājumaṃ read rājunam.
- 10, line 13, for dahati read dahati<sup>2</sup>.
- 11, line 6 fr. the b., for ' omits read ' C omits.
- -, line 5 fr. the b., after kālasīho add, B kālasīho.
- 22, line 10, for piṣācā read piṣācā<sup>3</sup>.
- -, line 11, for khāditun<sup>4</sup> read khāditun<sup>1</sup>.
- 23, line 4 and 5 from the bottom, read C bārānasi-,  
B bārānasi-.
- 26, line 7, after siñcāpesum add Sarirāni sugandhāni  
ahesum. Tasmim kāle te nadim otaritvā  
nahāyimsu<sup>5</sup>.
- 28, line 15, for maṅgalahatthi<sup>6</sup> read maṅgalahatthi<sup>1</sup>.
- 30, line 14, for sena read sena<sup>7</sup>.
- 31, line 7, for dasannaṃ read dasannam.
- 32, line 5, for Mahāsārajātake<sup>8</sup> read Mahāsārajātake<sup>1</sup>.
- 38, line 9 fr. the b., for siṅgāli read siṅgāli.
- 39, line 11, for unnadanti<sup>9</sup> read unnadanti<sup>1</sup>.
- 54, line 21, for daṇḍakotiyaṃ read daṇḍakoṭiyaṃ.
- 60, line 9, for this read thus.
- 100, line 4 fr. the b., for 1 person. Attanop. read 1 per-  
son attanop.
- 111, line 10, for sacaṃ read saccaṃ.
- 112, line 14, for ṭhanaṃ read ṭhānaṃ.

## INDEX AND GLOSSARY.

Alinacittakumāra 28.

Ānanda 6. 22. 22. 41. 43. 52. 111.

Kaṇṇanaguhā 8.

Kassapa 22.

Kāśiraṭṭha 20.

Kūṭāgārasālā 6.

Kosalarājan 1. 27. 22.

Khemā 50. 119.

Gagga 21.

Gayāsīsā 52.

Jambudīpa 22.

Jetavana 1. 12. 22. 22. 41. 43. 52.  
107. 111.

Takkasilā 2. 54.

Tāvatisabbhavana 52.

Tesakuṇajātaka 1.

Daṇḍakahiraṇṇapabbata 46.  
50. 52.

Devadatta 52.

Pasenādirājan 12.

Phalikaguhā 8.

Bārāṇasī 2. 7. 12. 17. 20. 22.  
25. 42. 46. 107. 111.

Bārāṇasīrājan 2. 50.

Brahman 12.

Brahmadatta 2 1. 12. 17. 20.  
23. 25. 42. 46. 107. 111.

-mahārājan 2.

Brahmadattakumāra 2.

Mallika, -Kosalarājan 2. -ma-  
hārājan 2.

Mahāmāyā 21.

Mahāmoggallāna 12.

Mahāvana 7.

Mahāsārājātaka 22.

Mahāsoṇa 42.

Mahāvana 7.

Māra 42.

Mithilā 54. Mithilanagara 54. 56.

Mogallāna 6. 12.

Rajatapabbata 8.

Rājākārāma 12.

Licchavikumārikā 7.

Videharaṭṭha 54.

Videharājan 54.

Vinīla 56. Vinīlaka 54.

Vedeha 55.

Veḷuvana 52.

Vesālivāsika 6.  
 Vessavaṇā 21. 22. 98.  
 Saṃvarajātaḥa 22.  
 Sakyaputtiya 20.  
 Sāriputta 6. 12. 21. 53.  
 Sineru 111.  
 Suddhodanamahārājan 21.  
 Suhanu 42.  
 Seni 16.  
 Soṇa 44.  
 Himavantapadesa 7. 13. 50.  
 107. 108. 112.

---

akkodha 90.  
 aggamahesi 87.  
 aṅgana 88.  
 accharā 103.  
 ajja 104.  
 aññātaka 90.  
 aññissā 102.  
 aṭṭa ss. addha 101.  
 aṇḍakosa 104.  
 addha 101. adhivattha 98.  
 anucchavika 92.  
 antara 95. 102.  
 antovalāṅjaka 89.  
 anvāya 106.  
 apphali 24.  
 abhiṇḥa 106.  
 abhisambuddha 24.  
 abhiṣeka 101.

ambho 90.  
 amma 93.  
 avāpuritvā 101.  
 avihiṃsā 99.  
 avhayanta 24.  
 asabbha 98.  
 asaṃ 102.  
 āgacchantu 22.  
 ācikkhi 92.  
 āṇā, āṇāpesi 106.  
 āṇāpesi 106.  
 ānubhāva 98.  
 āpādi 24.  
 āma 90. 102.  
 āroga 29.  
 āvajjetvā 103.  
 ikkh 24.  
 ukkamaṇa 90.  
 ukkāra 24.  
 ukkhipāpetvā 22.  
 uṇha 24.  
 uddhumāyitvā 92.  
 unna, unnata 102.  
 upaḍḍha 101.  
 uparava 22.  
 uparivāte 24.  
 uparisotaṃ 22.  
 ubbattetvā 102.  
 ussāva 24.  
 evarūpa 22.  
 esanā 105.  
 okāsa 20.

oḍḍesi 103.  
 opavayha 101.  
 ovāda 91.  
 ovijjhivā 102.  
 osakkati 101.  
 kakkhaḷa 98.  
 kaṇikāra, kaṇṇikāra 104.  
 kaṇiṭṭha 91.  
 kamanta 94.  
 kalala 102.  
 kāraṇa 98.  
 kārāpesi 100.  
 kālasutta 99.  
 kin ti 103.  
 kira 90.  
 kiliṭṭha 93. kilesa 92.  
 kucchi 87.  
 kuṇḍanāda 101.  
 kuṭ 99.  
 kūṭa 88.  
 koṇḍanāda 101.  
 koṭṭaka 101.  
 koṭṭetvā 99.  
 klesa 92.  
 khadira 99.  
 khandhāvāra 99.  
 khānuka 99.  
 khip 98.  
 gaṇhāsi 102.  
 garu, guru 93.  
 gilāna, gelaṇṇa 102.  
 gocara 94.

catuppada 94.  
 car 105.  
 cikkh 98.  
 cumbaṭa, cumbaṭaka 101.  
 chadd, chaḍḍh 88.  
 chanda 88.  
 chāṭi 100. chāta 96.  
 jar, jhar 96.  
 jhāyati, jhina 96.  
 ñeva 101.  
 tappenti 94.  
 tamotama 99.  
 tavaṇ 106.  
 tasita 94.  
 tikkhattum 94.  
 turita 94.  
 thaddha 102.  
 thulla, thūla 94.  
 thūpa 98.  
 daṇḍaka 106.  
 daddara 94.  
 daratha 95.  
 ḍaḷha 90.  
 dah 96. dahara 90.  
 dāṭhā, dāṭhīni 102.  
 divasaṃ, divasaṃ 104.  
 dussa 101.  
 naṅgala 99. naṅguṭṭha 99.  
 nāvāsaṃghāṭa 100.  
 nigghosa 94.  
 ninna 90. ninnāda 94.  
 ninnāyakatta 101.



niphatti, nipphanna 87.  
 nissanda 105.  
 nissāya 24.  
 paccanta 90. pacchijji 88.  
 pajāpati, pajāpatī 92.  
 paṭicchāpeti 20.  
 paṭippassambhana 95.  
 paṭibhaya 106.  
 paṭisattu 101. paṭisandhi 87.  
 patikuṭṭha 93.  
 padavalaṅja 20.  
 padesika 97.  
 parajjhana 101.  
 paravihimsaka 98.  
 parigaṇhāti 89.  
 parigaṇhanapaññā 92.  
 parigah 89.  
 paritta 101. paripantha 92.  
 pariyoṣāna 91.  
 parivaṭṭa 102. parihāra 87.  
 pavatti 24.  
 pasuta 102.  
 passa 24. passāva 92.  
 pāṇātipāta 99.  
 pāyimsu 106.  
 pāsādika 104.  
 piṭṭhavaṁsa 98.  
 pubba 99.  
 pesanakāraka 92.  
 posāvanika 101.  
 phal 24. phalaka 96. pha-  
 lika 91.

phāsuka 92.  
 bahivalaṅjanaka 89.  
 brahma 27. 104. -ghosa 97.  
 -manta 104.  
 bhāṇe 100. bhāṇḍa 97.  
 bhante 95. bhūtaṁ 102. bho 96.  
 maṇikkhandha 95. mamaṁ 106.  
 mahallaka 90.  
 mahesi, mabesi 87.  
 māṇava 99.  
 mātāpitunnāṁ 92.  
 mātikā 102.  
 mūla 102. me 105.  
 yathāsabhāvaṁ 102.  
 yaṁ 102.  
 yā 106. yāvadattha 94.  
 yena kāmaṁ 102.  
 rumh 92.  
 laṅchana 90. laṅj, laṅja 90.  
 likhāpetvā 105.  
 lesa 95.  
 lokāmisā 92. lomahaṁsa 105.  
 vakkala 95.  
 vaṭṭati 88. vaddhaki, vad-  
 dhaki 99.  
 valaṅja 82. vassati 105.  
 vāsi 95.  
 vijjhāpeti 96.  
 vitarasi, vitarāsi 27.  
 virajjhivā 102.  
 visabhāga 105.  
 viharemu 104. vihimśā 92.

vuttha, vusita 98.  
 vejja 99. veth 99.  
 vedhayati 96.  
 vohāra 88.  
 sakkā 98. sakkhin 105.  
 saggapada 91.  
 saṃgāma 94. saṃghāṭa 100.  
 sajj, sajjeti 99.  
 saṃcar 105. sañjāni 95.  
 saññā, saññin 93. 101. 106.  
 sannitṭhāna 90. sannirum-  
 hitvā 98.  
 sappatibhaya 106. sabbat-  
 thaka 108.  
 sabhāga 105.

sama 87. samagga 109.  
 samajja 95.  
 samekkhita 94. sambh 95.  
 samma 94. sammodamāna 103.  
 sarado 98. sallahuka 109.  
 sahā 103.  
 sātaka, sāṭika, sāṭikā, sāṭi 95.  
 sāsaṃkha 106. sindhava 106.  
 silavanta 90.  
 sihapañjara 103.  
 supaṇṇa 95.  
 supina 105. suhanus 108.  
 sela 97. soṇḍa 92.  
 svāhaṃ 105.  
 hari, harissavaṇṇa 104.



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